

A
COMPENDIOUS DISCOURSE
ON THE
EUCCHARIST:
WITH
TWO APPENDIXES.

By Abr. Woodhead



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The CONTENTS.

A *Brief Account of the Modern Doctrines concerning the Eucharist.*

Four principal modern Opinions concerning the Eucharist.

1. *Virtual presence.* § 1.
2. *Real presence aliquo modo.* § 2.
3. *Real presence with the symbols by Consubstantiation.* § 3.
4. *Real presence with the symbols by Transubstantiation.*

Observations touching these Opinions. § 4.

1. *Observation, That both the third and fourth Opinion hold an Oral reception of Christ's Body by all Communicants.* § 5.
2. *Observation, That the fourth Opinion affirms,* § 6.
 1. *A Symbol of Christ's Body remaining after consecration; viz. all the sensibles of the Bread.* n. 1.
 2. *These Symbols in the Church's language, not unusually to have had the denomination of Bread.* n. 2.
 3. *These Symbols to have several things predicated of them not agreeable to Christ's Body.* 3.
 4. *These Symbols to be as signs of Christ's Body, sacramentally present; so of it as formerly broken on the Cross.* n. 4.
 5. *Christ's Body also as sacramentally present to be a*

The Contents.

(or memorial) of the same Body as formerly on the Cross.
n. 5

3. *Obs.* That the difference between the third and fourth Opinion is not great. § 7.
4. *Obs.* That the third and fourth Opinion affirm not Christ's Bodily presence in the Sacrament after so gross a manner as is objected to them. § 8.
5. *Obs.* That no Argument drawn from sense or seeming contradiction can be valid against the third and fourth Opinion. § 9.
6. *Obs.* That those of the third Opinion, and some also of the second, condemn not the fourth as holding a thing impossible or unfeasible. § 10.
7. *Obs.* That Communion with the fourth Opinion is unjustly rejected whilst retained with the third. § 11.
8. *Obs.* That the Doctrine of the second Opinion is very varying, dubious, and obscure. § 12.

Where is discussed § 13.

1. *Whether they hold any real, substantial presence of Christ's Body in the Eucharist.*

Several quotations out of them, wherein they seem to maintain it.

Other quotations wherein they seem to retract it. § 14.
And divers Arguings of theirs against the third and fourth opinion, which seem to overthrow it.

2. *Whether they hold such presence to the Symbols, or only to the Communicant.* § 16.

Several quotations, wherein they seem to deny such presence to the Symbols.

Where

Whether they hold Christ's Body present to the soul only, or also to the body of the worthy receiver. Some other sayings, wherein they seem to imply such presence to the Symbols.

And the testimony of Mr. Thorndike expressly declaring for it.

An Account of the Doctrine of Antiquity touching Christ's presence in the Eucharist. § 17.

That

The Contents.

That the Arguments equally urged out of the Fathers for their not holding Transubstantiation, disprove not their holding of a Corporal presence (at least after some other manner) with the Symbols. § 18.

As Theodoret.	§ 19. <u>1.</u>
Gelasius.	<u>2.</u>
Ambrose.	<u>3.</u>
St. Austin.	<u>4.</u>
Other quotations out of Blondel.	<u>5.</u>
And others.	<u>6.</u>

Arguments that they hold corporal presence. § 20.

Because they affirm a change of the Elements into Christs

Body. n. 1.

A miraculous change. n. 2.

Offering the Body of Christ as a Sacrifice before communicating. n. 3.

Using Adoration before communicating. n. 4.

Holding an Oral manducation of Christs body. n. 5.

Answers of the Reformed to these Arguments. § 21.

Concerning the change of the Elements. n. 1.

Concerning the miraculousness of the change. § 22.

Concerning its being a Sacrifice. § 23.

Concerning Adoration. § 24.

Replies to these. § 25.

The doctrine of the Fathers concerning it as a Sacrifice. § 26.

That the sacrifice on the Cross is the only sacrifice that by its own virtue takes away sins. n. 1.

Yet is the Eucharist a true and real sacrifice. n. 2.

Festimonies out of Card. Bellarmin, C. Trent and, Mr. Mede.

n. 3. 4.

Of the Fathers, that it is a sacrifice expiatory. n. 5.

Of Dr. Tailor. n. 6.

Digr. The omission of the daily Oblation in the Reformed Churches.

§ 27.

The Fathers say that it is an Oblation of the same Body which was crucified. § 28.

Reply concerning Sacrifice. § 29.

Reply concerning Adoration. § 30.

The Contents.

The Roman qualifications concerning Adoration. § 31.

Suppose Transubstantiation an error, yet Adoration lawful, if a corporal presence, and if no corporal presence, yet their Adoration no idolatry. § 32.

An account of the variance in the doctrine of the Eucharist in later times. § 36.

In the Eastern Church. § 37.

In the Western Church. § 41.

Reflections upon the former narration. § 43.

1. *Corporal presence then the common opinion.*

2. *All Councils since the 2d. of Nice unanimously deciding corporal presence with the symbols.* § 44.

And that not by way of Impanation. § 45.

Councils excusable in so strictly determining the manner of Christ's presence in the Sacrament. § 48.

In what sense they impose it as an Article of faith. § 49.

Obedience due to such decisions. § 51.

The objection of a contrary persuasion of conscience considered. § 52.

Objection of non-certainty considered. § 53.

The objection of the fruitlessness of supposed corporal presence considered. § 54.

App. I. *The Doctrine of the Church of England concerning the Substantial presence and Adoration of our Lord in the Sacrament: with a Vindication of Two Discourses on that subject printed at OXFORD.*

App. II. *Animadversions upon the Reply to the Two former Discourses.*

A DISCOURSE on the EUCHARIST.

CONCERNING the *Presence of Christ's Body and Blood* in the Eucharist, there are Four chief Opinions among Christians.

Four principal Opinions concerning the Eucharist.

§. I.

1. *Virtual Presence.*

The *First*, That it is *Present* to the Worthy or Faithful Receiver, in all the *Efficacy* and *Benefits* thereof (either as it *suffer'd*, or was *rais'd* again) by a communication to us of Christ's *Spirit*, whereby we are vivified, united, and incorporated into him. *Et nullus hic miraculo dandus locus est cum sciamus qua ratione Christus Cœnæ suæ adsit, nimirum Spiritu vivificante, spiritualiter & efficaciter, ---ut ipsius divinitas possit nos vivificare & in nobis habitare, oportuit corpus ipsius pro nobis frangi in Cruce, &c. atque hanc fractionem & effusionem fide a nobis apprehendi, ut hac fide insiti corpori ipsius, caro ipsius, sanguis ipsius effecti, possimus fieri participes justitiæ & vitæ ipsius, atque ita æternum domicilium divinitatis. --- Spiritus sanctus nos cum Christo conjungens, etiam longissime distantia secundum locum copulat multo arctius & propius quam in uno loco posita conjunguntur.* This opinion seems not to put any *real* or *substantial* Presence of Christ's very Body and Blood in the Eucharist, or worthy Receiver, but a *real participation* of all the *benefits* thereof, by his *Spirit* communicated to the faithful Receiver of the consecrated *symbols* of his Body.

The *Second* Opinion goes beyond this, or at least seems so (for I must confess I do not well understand it, and we shall look more into it anon) and affirms a *real Presence* of Christ's Body, *sence, aliquo modo.* not only in its *virtue*, but in its very *substance* ; but in this, not after a *natural* or *carnal*, but *spiritual*, manner; not to *all*, but only to the *worthy* Receivers. *To them*, (i.e.) to their *Souls* and *Spirits*, by the *reception* of *Faith*, and not to their *Mouth* or their *Body*. Again, to *them*, but not to the *symbols* at all ; or if in some sense to these (as Mr. *Hooker*, l. 5. f. 67. saith, they really *exhibit*, but not *contain* in them, that which *with*, or *by*, them God bestoweth), yet not *ante usum*, or *before* the act of *Receiving*.

§. 2.

2. *Real Pre-*

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A Discourse on the EUCHARIST.

ceiving. *Neque enim mortis tantum & resurrectionis sue beneficium nobis offert Christus, sed corpus ipsum in quo passus est & resurrexit, laith Calv. in 1 Cor. 11. 24.* and these following quotations are found in his *Instit. l. 4. c. 17.* But how these high expressions, where he opposes the *Zuinglians*, agree with those diminutive, where he opposes the *Lutheran* and *Romanist*, I know not. *Neque enim mihi satisfaciunt qui dum communionem cum Christo ostendere volunt, nos Spiritus modo participes faciunt præterita carnis & sanguinis mentione. Quasi vero illa omnia de nihilo dicta forent, carnem ejus vere esse cibum, &c. non habere vitam nisi qui carnem illam manducaverit, &c. Quæ omnia non posse aliter effici intelligimus, quin totus [Christus] Spiritu & corpore nobis adhaereat.*-----Then quoting *Eph. 5. 30.* he saith, *Apostolus sermonem exclamatione fuit; magnum (inquit) istud arcanum! ver. 32. Extremæ ergo dementiæ fuerit nullam communionem agnoscere cum carne & sanguine Domini, quam tantam esse declarat Apostolus, ut eam admirari quam explicare malit, nullum locum relinquo huic cavillo, quasi dum fide percipi Christum dico, intelligentia duntaxat velim concipi.*---*Manducatio non est fides, sed ex fide consequitur. ---panem quem frangimus communio est, &c. neque est quod obiciat quisque, figuratam esse locutionem.*---*Hoc est Corpus Meum rem significatam vere exhibet.*---*Facti participes substantiæ ejus, virtutem quoque ejus sentimus in bonorum omnium communicatione.* And of the *Lutherans*, he saith, *Si ita sensum suum explicarent, dum panis porrigitur annexam esse exhibitionem corporis quia inseparabilis est a signo suo veritas, non valde pugnarem. §. 24.* In answer to those who objected, *Se rationi humanæ ita addictum esse, ut nihilo plus tribuat Dei potentiæ (in the matter of the Eucharist) quam naturæ ordo patitur & dictat communis sensus,* he saith, *Ego hoc mysterium minime rationis humanæ modo metior, vel naturæ legibus subjicio.*---*Humanæ rationi nihilo magis placebit (that which he affirms) penetrare ad nos Christi carnem, ut nobis sit alimentum.* In his paucis verbis (i. e. of the Doctrine of the Eucharist, as he states it), *qui non sentit multa subesse miracula, plusquam stupidus est; quando, ---nihil magis incredibile, quod res toto cæli & terræ spatio distitas ac remotas in tanta locorum distantia non tantum conjungi, sed uniri, ut alimentum percipiant animæ ex carne Christi.* See the place in him,---*Porro de modo si quis me interroget, fateri non pudebit, sublimius esse arcanum, quam ut vel meo ingenio comprehendendi, vel enarrari verbis queat.* I cannot but ask here (tho I digress), seeing this great Doctor of the Reformation in such
a good

a good mood, what if any should say, *Christ's Body*, presently after Consecration, is with the Symbols after the same inexplicable and miraculous manner, as he makes it with the Soul, and so together with them is receiv'd from the Priest? (See what he himself saith favourable to this, in that place quoted before,---*Si ita sensum suum, &c. quia inseparabilis est a signo suo veritas*,---And §. 33. *Atque hæc est Sacramenti integritas, quam violare totus mundus non potest, carnem & sanguinem Christi non minus vere dari indignis, quam electis Dei fidelibus: simul tamen verum est, non secus atque pluvia super duram rupem decedens, effluit, &c.* And before, *Aliud est offerri, aliud recipi*,--- I ask, Are the Bread and *Christ's Body* offer'd apart? Why not together? And if they be together when Offer'd, why not together before?) What can he reply from any argument of *Sense* or *Reason* against it? Will he plead a possibility of *Christ's Body* being really present to one definite substance in such a place (namely, the Soul); and an impossibility of its presence to another substance, the Bread or Wine? Or, himself thus granting it in general present after an inexplicable or inconceivable manner; if any other should name some particular way unexplicative (i. e. fully), how can he possibly disprove it by any way of *Reason*, since he grants this matter above it (now 'tis granted by him above it, because implying in it something which to Reason seems, but which is not contradictory) but only by God's Word and plain Revelation? As for example, If he can shew the Scriptures somewhere to say, That *Christ's Body* is there present, but not join'd with the Signs.

7 I might add to these of Calvin, the Confession of Beza and others, when they were desirous to accord the matter with the Lutherans (which you will find quoted by Bishop Forbes, *Euch. l. 1. c. 1. §. 13.* related by *Hospin. Hist. Sacram. parte altera, p. 251.* *Fatemur in Cæna Domini non modo omnia Christi beneficia, sed ipsam etiam Filii Hominis substantiam, ipsam inquit veram carnem, &c. & verum illum sanguinem quem fudit pro nobis non significari duntaxat, aut symbolice, typice, proponi tanquam absentis memoriam, sed vere ac certo representari, exhiberi & applicanda offerri, adjunctis symbolis minime nudis, sed quæ (quod ad Deum ipsum promittentem & offerentem attinet) semper rem ipsam vere ac certo conjunctam habeant, sive fidelibus, sive infidelibus proponantur. Jam vero modum illum quo res ipsa, (i. e.) verum corpus & verus*

sanguis Domini cum symbolis copulatur, dicimus esse symbolicum, sive sacramentalem, sacramentalem autem modum vocamus, non qui sit figuraticus duntaxat, sed qui vere & certo sub specie rerum visibilium representet quod Deus cum symbolis exhibet & offert nempe (quod paulo ante diximus) verum corpus & sanguinem Christi: ut appareat nos ipsius corporis & sanguinis Christi presentiam in cœna retinere & defendere, & si quid nobis cum vere piis & doctis fratribus controversæ est, non de re ipsa, sed de præsentia modo duntaxat, qui soli Deo cognitus est, & a nobis creditur, disceptare &c. Hold they not here the presence of Christ's body *cum symbolis*? Lastly Mr. Hooker, *s. l. 67. sect.* affirms even of the Sacramentaries and the *first* opinion, that those who read their books, shall find; that they grant the holy mysteries instrumentally both to make us partakers of that *grace* of that *body* and *blood* which was given for the life of the world; and besides also to impart unto us in *true* and *real*, tho *mystical*, manner, the very *Person* of our Lord himself, *whole*, *perfect*, and *entire*. Thus much now of the *second* opinion, to which I shall return by and by.

§. III.

3. *Real presence with the symbols by Consubstantiation.*

The 3^d. opinion goes yet farther than the *second*, and (moved by the expressions partly of Scriptures, [tis said that Luther *Epist. ad Argentinenſes* acknowledges *se valde propensum fuisse in eam sententiam, quæ in Eucharistia nihil præter panem agnoscit, & conatum totis viribus hoc asserere, sed non potuisse satisfacere Scripturis quæ contra objiciebantur,*] comparing *Matt. 26. 26.* and *1 Cor. 11. 24.* &c with *1 Cor. 11. 26, 27.* [*eateth this bread,*] partly also of the Fathers, who many times also call it *bread* after consecration,) affirms a *real presence* of Christ's body *with* or *under* the *signs*; meaning by them, the *substances* of the bread and wine still remaining after consecration. Making (if we take the moderateſt ſtating thereof; for ſee what *Cassander conſult. art. 10 p. 81.* quotes *Melancthon* and ſome others, at ſome time before the reformed opinion, to have held; *Aſſerimus cum Chriſto Domino corpus Chriſti non modo eſſe in, cum, ſub pane, ſed quod panis ſit corpus Chriſti ipſum, itaque unum cum ipſo prædicatione identica;*) the meaning of [*hoc eſt corpus meum*] to be, not *hic panis manens adhuc panis, ipſe etiam eſt corpus meum*; but, *hoc, quod continetur ſub pane conſecrato, eſt corpus meum*; making the article [*hoc*] ſupponere conſuſe (to uſe *Bellarmin's* termes) *pro eo quod continetur ſub pane*; as the 4th opinion makes it ſupponere conſuſe, *pro eo quod continetur ſub ſpeciebus*: and to ſhew the underſtanding of thoſe words

words [*Hoc est corpus meum*] after this manner to be very proper, they exemplify in some like ordinary phrases. So, *de dolio vini recte dicimus, hoc est vinum*, speaking only of the thing contained; so, *de marsupio pleno pecuniis recte dicitur, hæ sunt pecunie*: so, *demonstrando vestes sub quibus est Petrus*, we say, *hoc*, or *hic est Petrus*. *Nam abstrahentium non est mendacium*.

Now some hold this conjunction of Christ's body with the elements *ante usum in mensa*, presently after consecration; others (perhaps the better to avoid pretences of adoration, or of reservation of the Sacrament) only in the *use* and *act* of receiving in ore *fideliū*. Again some (to make this *presence* seem more certain, and more conceivable) holding an *ubiquity* of Christ's body; not only a *presence then and there*, but always *every where*, by reason of its hypostatical union to the ubiquitous *Deity*; only (lest we may say, we receive it as well (*then*) in all other bread) stating, that tho it is *ubique*, yet *non posse ubique capi, sed solum in ea re quam Christus ad hoc instituit*.

The fourth opinion yet transcends this (except in the point of *§. IV.* ubiquity,) and affirms the *real presence* of Christ's body *with*, or *4. Realpre-* under the signs, meaning by them only the *accidents*, or *properties*, *sence with* or all that is any way to be perceived by *sight* or any other *sense*, the *symbols*, of the bread and the wine; which *accidents* they affirm still to re- by *Transub-* main, but holding from the most proper sense (as to them seems) *stantiation* of the solemn words of the Institution, *Hoc est corpus meum* &c. a Conversion of the *substance* of them into the *body* and *blood* of our Saviour; *conversio totius substantiæ*: *Conc. Trid. sess. 13. 4. c.* Which seems to be so punctually expressed, because (of those who all held Christ's *corporal presence*) some there were, that held the substantial *form* of bread changed, but not the *matter*; others the *matter*, but not the *form*: others again that held no total substantial conversion of the *bread* at all, but an *impanation* or hypostatical union of Christ with the *bread*, whereby it became his *body*, (*corpus Christi non carneum but panaceum*,) such as there was with the humane nature in his incarnation; saying, *panem a Christo fieri corpus suum, non mutando vel destruendo panem, sed assumendo ad personam suam*. Now this conversion of the substance was thought fit in latter times to be expressed by the word *Transubstantiation*, as a diminutive to *conversion*. For whereas conversion of the bread might be understood either of it with all its *properties* and *accidents*, or only of the *substance* thereof, and not of the rest, there-

therefore to express this distinctively, the word *Transubstantiation* was used. *Primi authores hujus sententiae fixerunt conversionem physicam simplicem panis & vini in corpus & sanguinem Christi, quam posteriores Romani & Scholastici defendere ut possint, manentibus accidentibus panis & vini, commentum sunt utriusque seu Transubstantiationem.* Casp. Peucerus *hist. pag. 527.* Compare with Transubstantiation that expression of the Greeks in their answer to *Claudius Cardinal of Guise*: [*Credimus panem in Christi corpus &c ita mutari, ut neque panis neque substantiae ipsius accidentia maneant, sed in divinam substantiam transelemententur,*] and Transubstantiation faith the least of the two. But here note, that the Councils have defined a conversion of the whole substance, yet since such a conversion there may be many several ways, (see those reckon'd up in *Field Append. to 3. lib. 17. cap.*) the particular manner they have no way determined, and the *Roman Doctors* remain in their opinions divided. *Fatemur*, saith *Dr. Holden de resol. fid. 2. l. 4. c. hujusmodi supernaturalis conversionis substantialis modum nos penitus latere &c.* and *Bellar.* in his *recognit. lib. Euchar.* after his discoursing of conversion adductive and productive &c, concludes: --- *Quicquid sit de modis loquendi, illud tenendum est, conversionem panis & vini in corpus & sanguinem Domini esse substantialem, sed arcanam, & ineffabilem, & nullis naturalibus conversionibus per omnia similem &c.* Whilst the *third* opinion therefore interprets our Saviour's words of the Institution thus, *Hic panis continet sub se corpus meum*, or, *hoc quod continetur sub pane est corpus meum*; the *4th* saith, *Hic panis per conversionem est*, or *fit, corpus meum*, or, *hoc quod continetur sub specie panis est corpus meum*: the one holding the substance of the bread to be *transient*, the other *permanent*.

§ V. But first here *note*, 1. That both this *third* and *fourth* opinion hold an oral reception, by all communicants, even the unworthy, (according to *1 Cor. 11. 27, 29.*) of the very body and blood of Christ, tho by the last not at all to their benefit, but greater condemnation. Which I note here, to shew that no complaint upon this account can be raised against the *fourth* opinion, which may not be as justly against the *third*.

Obs. 1.

§ VI.

Obs. 2.

2. *Note 2ly*, concerning the *4th* opinion, that tho it makes the whole *compositum ex materia & forma* to be changed, yet not so the whole *aggregatum ex subjecto & accidente*; and tho it makes the

the thing signified really present, yet it (as well as the other opinions) allows a sign not only of the inward grace and spiritual nourishment of the soul obtained thereby, but also of Christ's body remaining after consecration distinct from the thing signified; namely, all that of the bread and wine which is perceived by sense. But so, that under this sign is contained the thing signified, it being *figura non nuda, sed veritati suae & substantiae conjuncta, signum rei praesentis, sed rei invisibilis*, (lest any should think the sign needless.) Hence the Church-hymn, allow'd and recommended by Dr. Taylor, p. 331. *Sub duabus speciebus. signis tantum & non rebus, latent res eximia; Conc. Trid. 13. sess. 3. c. faith, Hoc esse commune Eucharistiae cum aliis Sacramentis, ut sit symbolum rei sacrae, & visibilis forma invisibilis gratiae*, by which *forma visibilis* (as Bell. expounds it 4. l. 6. c.) is meant the species of the elements, not the body of Christ. So Bell. *Euchar. 2. l. 15. c. Etiam post consecrationem species panis & vini sunt signa corporis & sanguinis Christi, ibi revera existentium*: and 3. l. 22. c. *Accidentia remanent, quia si etiam accidentia abessent, nullum esset in Eucharistia signum sensibile; proinde nullum esset Sacramentum*. So Estius: *Eucharistia constat ex pane tanquam materia quadam, partim transeunte, partim remanente; transeunte quidem secundum substantiam, remanente vero secundum accidentia, in quibus tota substantiae vis & operatio nihilominus perseverat*. Hence they allow of that expression of Irenaeus, where he saith; *Eucharistiam ex duabus rebus, terrena & caelesti compositam esse*: and S. Gregory's; *In hoc mysterio summa imis sociari, terrena caelestibus jungi; unum ex visibilibus & invisibilibus fieri*.

2. Nay further they allow, that these *appurtenances* of bread may have in some sense (in reference to former matter contained under them, and in as much as still *substantiae ipsius omnem operationem retinent*;) and have often had, the name of the substance, granting them to be called so after consecration by the Fathers, (hence they reject not that expression of St. Austin, *Panem consummi comedendo*;) by the Apostle, 1 Cor. 11. 26, 27; nay, by our Saviour, Mat. 26. 29. Mar. 14. 25. Of these signs they predicate many things, which they allow by no means to be said of Christ's body; and ordinarily the same things of these accidents of bread, which the 3d. opinion saith of the substance: See Blondel acknowledging this p. 215. so *sapere, digerere, nutrire, confortare corporaliter* &c they apply to these accidents, affirming *singulari miraculo tam operationes panis &c quam proprietates subsistere & conservari absque natura*. And to Theodoret and some other Fathers, that say, after consecration the nature;

nature of Bread remains, they grant thus far, *naturales vires & proprietates remanere*, and think this sufficiently clears the Fathers meaning. Now what is this but *tantum non* to affirm *consubstantiation*, and close in with the 3d. opinion? (which methinks much reflects upon those who, very charitable to the one, maintain so great a feud against the other). So *frangi dentibus, digeri, comburi, rodi a brutis animalibus*, and whatever other things may be nam'd (excepting only those attributes which indicate the presence of Christ's Body to or with the species, whilst *integræ*) all, or at least the more modest of them (no Council having decided any thing in this matter) apply only to the accidents, not to Christ's Body. Bellarmine (who, bolder than some others, useth some expressions of Christ's Body being capable of such things *per accidens, improprie, in specie aliena*) saith, *Christus vere in Sacramento existit, sed nullo modo ledi potest, non cadit in terram, non teritur, non roditur, non putrescit, non crematur, illa enim in speciebus istis recipiuntur, sed Christum non afficiunt; licet species ipsæ sint conjunctæ cum Christo, Euch. l. 3. c. 10.* and the conclusion of that Chapter is, *in propria specie Christus hæc pati non potest*. And good reason to say this, because these accidents are held *ad suppositum Christi non pertinere, neque in illo inherere*; see *Estius Sent. 4. Dist. 9. Sect. 3. Ob. 4.* and Bishop Forbes *de Euch. l. 1. c. 4. §. 9.* Now in affirming of Christ's Presence to them in some abuses of these Signs, (tho since his Body is voluntarily present, & *sine ulla sui læsione desinit esse, sicut ante consecrationem ibi non erat*, whether it may not in such cases be withdrawn, I think none can say, and the Roman Doctors are divided about it. See *Forb. Euch. l. 1. c. 4. §. 9. Blon. p. 212.* yet I see no great cause of offence, since as the Cardinal well saith in the same Chapter, *ipsa divinitas nonne ubique est præsens, & tamen non sordescit in sordibus, non crematur in flammis, nec putrescit in putrescentibus rebus.*

3 Again, as these species are acknowledged by them Signs of the Body, in one sense present, so of the Body in another acception, or mode not present; namely a Memorial of the Body and Blood of Christ, as it was broken and shed upon the Cross, *Signa corporis Christi ut sacramentaliter præsentis; & signa Corporis Christi ut in cruce immolati*. Thus they are called a Memorial or a Representation of the Passion, in the Scripture-phrase; see *1 Cor. 11. 25, 26.* and therefore may be also in the Church's. In which respect also the Fourth Opinion allows the name of
type

type, antitype, similitude, figure, &c. not only before, but after Consecration proper to them. *Veteres quando hoc sacramentum dicunt signum esse & figuram, non negant ibi esse verum Christi corpus, sed intelligunt non ibi esse in propria specie, sc. ut conversans in mundo, patiens in cruce.* Nay yet farther they say, *ipsum corpus & sanguis Domini, ut sunt sub illis speciebus, signa sunt ejusdem corporis & sanguinis ut fuerunt in cruce.* For *Eucharistiam* (take it for the *signum & signatum*, which *signatum* is invisible in the Eucharist, both together) they hold to be *signum, symbolum, representationem, memoriale, typum, &c. mortis seu passionis Christi; seu carnis & sanguinis, ut illa suffixa, ille effusus est visibiliter in cruce*: For *Corpus Christi ut sub speciebus panis* (being *idem quoad substantiam*, but not *idem quoad qualitatem*, nor *eo modo in Eucharistia quo fuit in cruce*) *non est vere, sed representative corpus in cruce.* And this it is also by reason of the visible species, since it self not perceivable cannot be representative.

4 And this which they say here, methinks, seems not unreasonable (by which also they accord many sayings of the Fathers, which else would contradict what the same Fathers say in other places, which Dr. Taylor, p. 311. passeth over with saying, 'tis their fault or forgetfulness) notwithstanding what Dr. Taylor hath said against it, p. 317, &c. where he first urgeth, that *idem non est simile. Resp.* but tho these are suppos'd *idem* in substance, yet in all the qualities and modifications thereof, as Dr. Taylor himself grants, p. 20. *the same Body to be crucified and eaten in several manners of being.* And what more ordinary than for a Body or Man at one time to be said to be like or unlike what he was at some other time? Secondly, If I well understand him, he urges the absurdity of making an invisible and glorified Body, the sign of a visible and humbled. *Resp.* But they making the Body, as in the Eucharist, a sign or representment of it as upon the Cross, do not divide or abstract it from the species of Bread, as he doth; (for indeed how can a thing invisible be a sign in respect of Men, who discern all by their Senses; and indeed none can know when such a sign is, or is not), but say, *Corpus*, as Sacramentally present, *sub illis speciebus*, is a sign or symbol of it, as it was once upon the Cross. Secondly, Tho they say the Body in the Sacrament is the same with that glorified, yet is it not in the Sacrament, but only in Heaven, as glorified; see Dr. Taylor, p. 20. Now, I say, why not as well the manner several from what it is in Heaven, as from what it was on the

Cross? But however this be concerning the *Body* of Christ being a type, figure, or symbol of *it self*; I think the *fourth Opinion* is no more necessitated, in answer to the Fathers, to affirm any such thing, than the *second* or the *third*; since these expressions of the Fathers are in *shew* arguments (and are so used by the *first Opinion*) against the Real Presence of Christ's Body in the Sacrament [see Dr. Taylor, p. 319. *The Sacramental Body is a figure and type of the Real*], which Real Presence both the *2d.* and *3d. Opinions* maintain. And if here you say, they are good arguments against *real Presence* with the *Signs*, but not with the *Receiver*; This seems to me to be said *gratis*, and without reason, since the *real Body* is no less invisible, if with the *Signs*, than if with the *Receiver* only; and we usually say, that *something* we see, is a Sign of the Presence of *another* thing we see not, tho they be both together; as Breathing is a Sign of Life, Smoke of Fire present, tho not seen: the same may be said of Similitude; as a Vizard, resembling a Face, may be truly said a Similitude, when the Face is under it.

But if the *2d.* and *third Opinions*, notwithstanding that both of them hold Christ's Body *really present* in the Eucharist, ordinarily say of the Bread and Wine, that they are Signs and Figures, both of the Body as *then present*, and also of it as it was *formerly* on the Cross; and thus satisfy the Fathers (tho the *first Opinion* denies they satisfy them); the same thing saith the *fourth Opinion* of the *species* of the Bread and Wine, *remaining*, that they are *symbols, figures, &c.* which *species* they affirm *singulari miraculo* to have, as all the operations and proprieties, so much more all the significations of the Bread and Wine. And because Dr. Taylor instanceth in some sayings of St. Austin, of the Sacrament being *signum Corporis, &c.* to which he disalloweth their answers, and saith, p. 310. *That it is so evident, that that Father was a Protestant in this Article, that it were a strange boldness to deny it; and upon equal terms no man's mind in the world can be known*: Yet things, I believe, out of that Father will not be so clear for his side, as is pretended, if first he will grant, that St. Austin held (as much as himself doth, or at least as others of the *second Opinion*) *Real Presence*; and secondly, if such expressions (as these which follow in St. Austin will prove, that he held this *real Presence* of Christ's Body with the *elements* or *signs*; namely, that saying *Conf. l. 9. c. 13. Tantum memoriam sui ad altare tuum fieri desideravit; unde*

ex quo altari] sciret dispensari victimam sanctam, qua deletum est
 chirographum quod erat contrarium nobis, qua triumphatus est hostis
 &c. and that saying *Conf. 9. l. 12. c.* where he saith of the consecrated elements or Eucharist, *cum offerretur pro ea, posito cadavere juxta sepulchrum, sacrificium pretii nostri*:--- which he saith of the Eucharist before communicating, but surely would not say but of Christ's body, not of bare bread. And that saying *contra adversarium Legis & Prophet. 2. l. 9. c.* where writing against an Heretick that denied, and urged many absurdities in the Old Testament, he saith, *Eat plane iste retro cum suis similibus sociis, qui dixerunt, Durus est hic sermo, &c. Jo. 6. Nos autem audiamus & intelligamus duo Testamenta in duobus filiis Abrahæ &c. --- Sicut Mediatorem Dei & hominum, hominem Christum Jesum dantem carnem suam nobis manducandam, sanguinemque bibendum fidei corde atque ore suscipimus, quamvis horribilius videatur, humanam carnem manducare, quam perimere, & humanum sanguinem potare, quam fundere.* And elsewhere; *Adhuc in Sacramento spes est, quo in hoc tempore (i.e. till the day of judgment) consociatur Ecclesia, quamdiu bibitur quod de Christi latere manavit. --- Contra Faustum 12. l. 20. c.* See the places quoted p. concerning Christ's body received also by the wicked.--- Lastly, that saying in comment. *Psal. 98.* (with the Reformed, 99.) upon those words 5. ver. *Adorate scabellum ejus*, which we translate, *Worship at his footstool*, where alluding to *terra scabellum pedum meorum*, *Isa. 66.* he goes on; *Invenio, quomodo sine impietate adoretur terra scabellum pedum ejus, suscepit enim [Christus] de terra terram; quia caro de terra est, & de carne Mariæ accepit carnem; & quia in ipsa carne hic ambulavit & ipsam carnem jam manducandam nobis ad salutem dedit, nemo autem carnem illam manducat, nisi prius adoraverit, inventum est quem admodum adoretur tale scabellum pedum Domini; ut non solum non peccemus adorando, sed non adorando peccemus.* [Which matter some think he borrowed from S. Ambrose upon the same Psalm and text de *Spiritu Sancto*, 3. l. 12. c. *Adorate scabellum pedum ejus. Itaque per scabellum terra intelligitur per terram autem caro Christi, quam hodie quoque in mysteriis adoramus, & quam Apostoli in Domino Jesu adorarunt.*] Like to this are many other sayings of S. Austin. *Psal. 48. 33. --- 21. And Ep. 12. c. ad Honorat. 27. c.* expounding that in 21. *Psal. 29. v. Manducaverunt & adoraverunt omnes divites terræ*, he saith, *& ipsi [divites] (per divites terræ, saith he before, hoc loco superbi intelligendi sunt), adducti sunt ad mensam Domini, & accipiunt de corpore & sanguine ejus,* sed

sed adorant tantum: non etiam saturantur, (alluding to 26. v. *edent pauperes, i. e. humiles*, saith he, & *saturabuntur*,) *quia non imitantur*. Here he saith, the wicked do *adore* that which they receive *de mensa Domini*; but tis certain they may not adore any thing else, however consecrated or sanctified, or whatever it represent, but only the real body and blood of Christ. [But of *A-doration* more fully afterward.] In which sayings of his we find the real body of Christ *in mensa, in altari, in ore manducantium*, (not only *in corde*,) in the oblation (which was before communicating) adored before manducation; and therefore I think tis plain, as S. *Austin* held with the *second* opinion the real presence of Christ, so with the *3d* and *4th* opinion the real presence *in mensa* or *Altari* with the elements, or the signs. Now, I say, if these two things be granted once, I do not see what thing that Father can say in any place, of the bread and wine being symbols, figures, &c. of Christ's *passion*, or of Christ's *body* that was crucified, &c. which thing the *4th* opinion may not say of the *species* of the *bread* or *wine* being so. Thus much of the *2d* note, that the *4th* opinion, as well as the other, after consecration makes a *sign* remaining, and distinct from the *thing* signified, of which *signs* many things are predicated, which cannot be so of Christ's *body*.

§ VII.

Obf. 3.

I.

3. Note *3ly*, in comparng the two last opinions together, That some at least of the defenders of the *4th* opinion reject the *third* as contrary to the Scripture and reason, by supposing a sense in it, which the *third*, I mean the moderator party thereof, doth not own; whereas, their sense well understood, their difference seems not so great. For thus *Bellarmin. de Euchar. 3. l. 19. c.* argues against it: *Hic panis triticeus non est corpus Domini*, (but who is there saith it is?) *fieri enim non potest, ut una res non mutetur, & tamen fiat alia, esset enim ipsa, & non esset ipsa*: but at last, when he takes into consideration the instance whereby the *third* opinion explains it self; that, as of a barrel of wine we say, *Hoc est vinum*; so we say not of the bread, but that contained under it, *Hoc est corpus Domini*, (even as the *fourth* opinion saith, *Hoc est corpus Domini*, of that which is contained under the *species* of bread.) He hath little to say against their tenent, in respect of the expression of Scripture, or evidence of reason, his arguments from which (3. l. 22. c.) seem of little moment, but (see the end of 19. c.) flies to this ward; *licet in verbis Domini esset*

effet aliqua ambiguitas, tamen sublata est per multa Concilia Ecclesie & consensum Patrum. And so do many of the Schoolmen; see the quotations in *Blondel de Euchar.* 12. cap. and concerning this proposition, *Potuisse Deum efficere ut in Sacramento vere adesset corpus Christi cum pane, & si hoc fecisset mysterium, futurum fuisse facilius & minus miraculorum in se continens.* Bellarmin saith, *Aliqui negant, alii concedunt; res ad fidem non pertinet, (i. e. of the possibility of this,) neque de eo est nobis cum hæreticis controversia. de Euchar.* 3. l. 23. c.

2. Indeed the difference is not much, when as one saith, *hoc est corpus meum quod continetur sub accidentibus panis*; the other, *hoc quod continetur sub substantia panis*, (of which the former men grant a possibility;) and when as the *fourth opinion* denies *panis* to remain after consecration, not because *corpus Domini* cannot possibly be *sub pane*, which the *third opinion* affirms, but because *panis* cannot be *corpus Domini*, in which the *third opinion* agrees with them: yet *corpus Domini sub pane*, the *fourth opinion* admits not, the better to accord with Antiquity, who affirm the bread consecrated to be, to be *made*, to be *changed* into, Christ's body, which mutation of it into another, they think cannot consist with its being the same as it was before; but the bread remaining as formerly, only Christ's body now *with*, or *under* it, tho it may be thought to suit well with the words of *Institution*, yet they canceive agrees not so well with those expressions of the Fathers; this interpretation arguing a change indeed about the bread, but not a change indeed of the bread: and perhaps I may say, to follow the closer the words of *Institution*, of which, tho the *Lutheran* sense be not improper, as is shewed in the former instances, yet the sense that the *fourth opinion* gives of them, tho perhaps encountering more difficulties, seems more proper: whilst in it the article *Hoc* no way includes or involves any other substance besides *corpus meum*. As we may say, it would also be yet more proper, if the article *Hoc* no way involved any foreign accidents, (as in the sense of the *fourth opinion* it doth,) but those belonging to our Saviour's body. So, to say *hoc est vinum*, is more proper when tis covered with no other substance or accidents but its own, than when tis said so of it hid within a barrel or other vessel.

3. Thus much of the distance between the *third* and *fourth opinion*. As for some incommodious explications and expressions used by some of the *third opinion*; as that of the *ubiquity* of the

Man-

Manhood by reason of its union with the Deity, with which the *Lutheran* opinion hath no need to defend its self against the Transubstantialist, who grants a possibility of Christ's bodily presence; and that, of the bread's being properly called Christ's *body* in the words of Institution, from the bread's being united with it, because the Son of God is properly called *man* from the union of the Humanity and Deity in the person of Christ; as they are liable to much exception, so are they unnecessary, since the *third* opinion is justifiable without them.

§ VIII.

Obl. 4.

1.

4. Observe in the 4th place, concerning the last opinions; that, for the *manner* of Christ's real presence with the signs, they are not so gross as some apprehend, or represent them: for they both of them hold Christ's body not to be there *physica* or *locali* (i. e.) *ad modum corporum sensibili presentia*, or *inclusionem*. Thus saith *Conc. Trid. sess. 13. l. c.* *Neque enim hæc inter se pugnant; juxta modum existendi naturalem Salvatorem nostrum in cælis assidue ad dextram Patris, & nobis substantia sua adesse presentem sacramentaliter, ea existendi ratione, quam etsi verbis exprimere vix possumus, possibilem tamen esse Deo, cogitatione per fidem illustrata, assequi possumus. &c.* *Bellarmin. de Euchar. l. 1. c. 3. l. 5. c. 10. c.* and elsewhere in that treatise. *Christum non esse in Eucharistia ut in loco, vel ut in vase, aut quod sub aliquo velo, sed eo modo ut panis prius; sed non ita ut accidentia panis inhaereant Christi substantiæ; non coexistere aut commensurari loco; non esse, ita ut habeat ordinem ullum ad corpora circumstantia; non esse sensibile, visibile, tangibile, extensum; non adesse mobiliter, extensive, corporaliter, as we understand this word to exclude, not naturam, but modum corporis.* See many like expressions concerning it quoted by *Blond. 10. c. p. 321.* out of *Romanists*. That nothing belonging formerly to the substance of the bread &c. can be attributed to it; as to be *white, round, &c.* but only words that signifie its presence, as *contineri, manere sub speciebus, sumi in Eucharistia, ore recipi, &c.* *Dr. Holden p. 316.* *Verum & reale corpus Christi profitemur esse in hoc Sacramento, non more corporeo & passibili, sed Spirituali & invisibili, nobis omnino incognito.* Spirituli, i. as opposed to corporali, but by no means as opposed to *reali*, which neither the *second* opinion will tolerate: therefore that 8th Canon *Conc. Trid. sess. 13.* [*Siquis dixerit Christum in Eucharistia exhibitum spiritualiter tantum manducari, & non etiam sacramentaliter, & realiter, anathema sit,*] by the *second* opinion cannot be censured.

2. The same expressions the *Lutherans* have (which you may find in the pacifick Discourses of Bishop *Davenant*, *Morton*, *Hall*, &c. (see *Davenant adhort. ad pacem Eccles. cap. 11.*) lessening the difference between the several parties of the Reformed, but by the same reason may be also urg'd as lessening that between the Reformed and Romanist) *Christum adesse signis*; but *invisibiliter, intangibiliter*, &c. Again (about oral manducation), *recipi quidem ore* &c. Therefore do they as others detest the *Capernaitan* error.

3. See what Bishop *Forbes* saith de *Euchar. 1. l. 28. c. Nemo sanæ mentis* &c. Urg'd in *Discourse* concerning the Rubric of the *Eng. Lit. §. 48.* Hear likewise what *Bellarmin* confesseth in *recogn. operum*, p. 81. (upon some men disallowing his conversion not productive, but adductive; saying, *non esse vere conversionem sed translocationem*, which Dr. *Taylor* also presseth p. 269.) namely, *Quod conversio & transsubstantiatio pertinent ad panem, non ad corpus Christi*; *Quod corpus Christi nec translocari dici potest, cum neque deserat locum suum in cælo, neque incipiat esse sub speciebus, ut in loco, sed ut substantia sub accidentibus, remota tamen inbarentia.* --- *Quod per consecrationem Eucharistiæ non producatur de novo, sed præexistat* &c. --- *Sed quicquid sit de modis loquendi, illud tenendum est, Conversionem panis & vini in corpus & sanguinem Christi esse substantialem, sed arcanam & ineffabilem, & nullis naturalibus conversionibus per omnia similem, & quam solus Deus facere potest, qui solus in totam entis naturam absolutam potestatem habet.* And if we may believe Dr. *Taylor*, (in the place forequoted, p. 269. 270. and see the same in *Blouel*, p. 197. &c.) that, by conversion or Transubstantiation the Romanists mean only a local succession of Christ's body into the place of bread, and nothing to be produced but a new *ubi* or presentiality, whilst it is only made present where it was not before, (a thing which, excepting that clause [into the place of bread] himself cannot deny, unless he saith, Christ is no more really present in the time of the Sacrament, than out of it) tho perhaps some terms may seem to be used unproperly, yet the difference and cause of offence is made still less: it being then only about the place of the presence of Christ's body; for as for *annihilation* or *ceasing* to be of the bread, this is granted possible to be done, and if not done, an error no way dangerous.

4. Those therefore who dispute against the two last Opinions, as professing such gross things (as I have shewed above) they expressly reject, beat the Air, and have no Adversary, at least
not.

not Councils; nor the moderater and modeſter party of their Writers, with whoſe Conceſſions only, the deſirous of Chriſt's Peace ought to debate matters of *difference*; but if they ſay ſuch groſs things follow naturally from their profeſs'd Tenents, thoſe theſe Conſequences be denied and renounc'd by them; here, to preſerve their Charity towards the Defenders of the *Fourth* Opinion, I muſt put them in mind of that Rule which *Daille* hath ſo much enlarg'd upon (in his *Apology* for the Separation of the *Reform'd Churches* from that of *Rome*, printed in *Engliſh*, c. 9. and in his Letter to *Monſieur de Monglat*, in Anſwer to *Chaumonts* Remarks upon his *Apology*, p. 15, 16. and in his *Conſiderations* upon *Chaumonts* Reply, p. 31, &c.) to preſerve Charity towards the Defenders (being Brethren of the Reformation) of the *Third* Opinion. He in theſe places ſaith, That, tho Adoration of the Sacrament ſhould neceſſarily follow from the *Lutheran* Tenent of Chriſt's Preſence with the Signs (as Biſhop *Morton* ſaith it doth, *De Pace Eccl.* p. 9.); again, Tho a Deſtruction of the Human Nature of Chriſt neceſſarily follows from the *Lutheran* Tenent of the Ubiquity thereof (as he himſelf confeſſeth it doth); again, Tho the Deſtruction of the Trinity of Perſons ſhould neceſſarily follow from the Tenent of the *Greek Church*, denying the Proceſſion of the Holy Ghoſt from the Son (as he quotes many of the Schoolmen to affirm it doth) yet, ſince theſe opinions deſtroy, or oppugn to, ſuch principles or Fundamentals (for the deſtruction of which only (ſee his c. 7.) a Separation of Communion may be made), *par ſes ſuittes, & non par ſes theſes: c'eſt a dire qu'elle induit cette ruine, mais ne la poſe pas.* And ſince ſuch men ſtill hold the Principle, and utterly deny and renounce ſuch a Conſequent of their error (he ſaith) none ought to impoſe or impute ſuch a Conſequence unto them; or for it ſeparate from their Communion. Neither may one (then) impoſe upon the *Fourth* Opinion the Conſequential Contradiſtions or Abſurdities thereof; or for theſe Deſert their Communion. But of this Rule of *Daille's* more anon, when we come to Adoration.

§. IX.
Obſ. 5.

I

5. Note in the *fiſth* place for the *Third* and *Fourth* Opinion; That, ſince they affirm from pretended ſenſe of Scriptures, ſuch as *Mat.* 26. 26. *1 Cor.* 10. 16.--11. 27, 29. *Eph.* 5. 30, 32, &c. whether that (which is oppos'd to qualify theſe Texts) *1 Cor.* 11. 27, 28. be taken only for all the *ſenſibilia* of Bread, as the *Fourth*;

or

or also for the *Substance* of Bread remaining together with Christ's Body, as the *Third* Opinion will have it ; the Mystery of the Sacrament to be Miraculous and Supernatural, and Incomprehensible (which also the *Second* Opinion pretends to hold) no Arguments drawn from Sense, or natural Reason, or also from any Rules of Contradiction, can be of any force to confute them.

2 For first, for the *matter* of Sense, they affirm it not to be *deceiv'd* at all, but truly to *discern* its proper *object* ; every thing *sensible* in the Eucharist remaining after Consecration, as before it ; and the *Presence* of Christ's Body (whatever it is there) being *invisible, intangible, &c.* As for that Argument ordinarily made against the *Fourth* Opinion, from the *position* of the *Accidents*, which are discern'd by *sense*, to the *position* of the *Substance*, which in the ordinary course of Nature they accompany (as, It hath the usual *colour, taste, &c.* of Bread, therefore it is Bread :) 'tis granted good, where intervenes no *supernatural* or *miraculous* effect, reveal'd unto us by the *Scriptures*. Good therefore was that Argument of our Saviours, *Lu. 24. 39. Handle me, and see, &c.* And that of the Apostle, *1 Jo. 1. 1. That which we have heard, which we have seen, &c.* Good, that of the Fathers from these and such-like places, against the *Marcionites*, to prove, Christ had no *phantastical*, but a *true* Body ; and Good still, tho the *Marcionites* had pretended a Miracle : because such pretended Miracle was not provable from Scripture, but the plain contrary, as appears in the forequoted Texts. But such Argument were not good, if one should argue from the outward appearance, *touch, &c.* that the *Angels*, that came and talk'd, and eat and drank with *Abraham*, and also led *Lot* out of *Sodom*, were *Men* : because the Scripture hath told us they were *Angels*. In which cases it consists well (notwithstanding what Dr. Taylor saith, p. 169.) with the Justice and Goodness of God, to be angry with us for *believing* our Senses, or our Reason, whenever he makes known to us such Mysteries contrary to the ordinary experience of Nature.

3 But then you will say, the *Scripture* hath reveal'd unto us no *miraculous* or *supernatural* effect in the Eucharist, and therefore an Argument from our Senses here, stands good. The *Third* and *Fourth* Opinion contend mainly, *that it hath*. You see then, till this is decided (of which anon) no Argument from Senses is to be heard ; and after this is clear'd, it needs not be

be urg'd. The same which is said of Arguments from Sense, may be said of Arguments from *seeming* Contradiction. For tho' this Proposition be willingly granted, That whatever *truly* contradicts cannot be effected *Potentia Divina*; (not *naturally*, nor *supernaturally*;) so that there is no place of pleading to make *two contradictions* good, by urging *Miracle*: Yet this general Rule is utterly useless to us in any particular Controversie, unless we know first what things *truly* contradict. Now a *contradiction* is only when the *same* thing is *denied* of, or removed from it self, as this, [a Man is not a Man] or this [a Man is *white* and *not white*], where the *formal contradiction* being resolv'd; is, [*whiteness is not whiteness*]. Now such plain apparent *contradictions*, none, having the use of Reason, will make or maintain; it being one of the primeest principles of Reason, *Impossibile est idem esse & non esse*. Therefore where we find Contradictions *in terminis* (a thing not unusual with Orators, to make the acuter expression) these terms are taken in several senses, by those who propose them; one term not signifying the *formal essence* of the thing. So those Contradictions *in terminis* observ'd by Dr. Taylor p. 14, 15. to the Roman party [as *corpus incorporeum, cruor incruentus*,] if the terms be took in several acceptations, will be no *formal* Contradictions; as if *cruor* be taken for the *substance* of Blood, *incruentus* for the colour and other *accidents* usually accompanying, but (as the Proponents suppose) *possibly* separable from, the *substance*. So, if *corpus* be taken for the *substance* of a Body, and *incorporeum* for *extension* in a place, &c. which the Proponents conceive not *essential*, but *accidental*, to a Body: else, if *corpus incorporeum* taken in any sense be a Contradiction, so will the Apostle's *corpus spirituale* be; for in the *predicament* of *substance*, *incorporeum* and *spirituale* are made the same.

4 But tho' not *plain* and *formal* Contradictions, yet *virtual*, I grant, many may and do make, whilst they take those things to be *diverse*, which are the *same*: as if *quantum* or *extensum* be the *same* with *corpus*; or rather, *extensio* with *corporeitas* (as *Rivet* affirms it is, but the *Romanist* denies) then *corpus non-extensum* will be a Contradiction. To know then, what *truly* contradicts, and so is *Potentia Divina* unfaisible, or unseparable, we must know exactly, what things are the *same*, what *dissent*.

First,

1. *First*, we must perfectly discern all the *accidents* of any thing from the *essence* of it, not only what *accidents* are ordinarily separated, (for this will have no place where a *supernatural* effect is urged,) but what are *potentia divina* separable. For that all things separable are actually in the course of nature separated; or that every thing not essential is sometimes locally disjoyned from the *essence*; or that nothing can be done by *miracle*, which nature never worketh; who can justify? Now by what means any can know this, I much wonder.

2. *Secondly*, since the *Essence* also of all creatures is *composit*, not *simple*, we must discern all the parts of its *essence* one from another, and then know in which of those *essentials* or constitutives the *essence* of the thing more chiefly consists; so that this removed, the *name* of the thing can be no longer retained. For note, that a thing may be said to be the same still, even tho some part of the *essence* thereof be changed, or removed; if that wherein it more formally consists, still abides; as a man or a ship is still the same, tho much of the matter of both of them be altered. Now if these things no man can exactly know, then to say, all things are possible to God except what contradicts, is as much as to say; Every particular thing that can be named to us, is, for any thing we know, (without revelation to the contrary), to God possible. Methinks some such thing appears from Dr. *Taylor's* concession, p. 240. "Let it appear that God hath affirm'd Transubstantiation, and I for my part will burn all my arguments against it, and make publick amends. (See *Disc. conc. Rubric. of the Eng. Lit.* §. 20.) Where the Doctor prefers *Revelation* to all arguments against it.

3. *Lastly*, for the seeming contradictions which are objected by Dr. *Taylor* p. 207. I see not but that a many of them may be as well urged to disprove *the world made of nothing*; *the resurrection to every one of the same body when one is fed on, or feeds on another*; *the Trinity*; or *the Incarnation*; &c; (for note, that if such are to be accounted no true contradictions, in respect of the Trinity, because this is clearly revealed; neither are they in respect of Transubstantiation, or Consubstantiation, tho it be not revealed,) nay to disprove the ordinary Philosophical axiom [*anima est tota in toto, & tota in qualibet parte,*] which soul, if *tota in capite, & tota in pede*, is consequently *tota* in two places at once: the same may be said of Angels, and must much more of the simple *essence* of God, of whom also is believed, that the

self same nature is totally in three real distinct persons, yet without any division or multiplication of it self; (*miratur hoc mens humana, et quia non capit, fortasse non credit*—saith St. Augustin, *Epistola 3. ad Volus.*) but our Saviour also, who never departs from heaven on the right hand of the Father till his second coming to judgment, (*Act. 3. 21.*) yet hath often appeared here on earth to many, several times to St. Paul. A many of them to disprove a *Camel's passing thro a needles eye*; or our Saviour's *body passing thro a door unopened*, (for many bodies to be in one place, is as well absurd, as one to be in many;) but especially, *the multiplying of the five loaves to feed so many thousands*, which doubtles might as well have bin multiplied to feed all the world, at any distance, and this without applying an attribute of God, *Ubiquity*, to them. See how the Doctor hath prosecuted this business of Ubiquity, *p. 214. 217. &c. 231.* A many of them to disprove the *substantial presence* of Christ's body (and not only by the effects, influence, or vertue thereof,) to the soul of the faithful receiver, in so many several places, which thing seems to be affirm'd by the *second* opinion: and the *Socinians, Remonstrants, Zuinghians*, all that hold only the *first* opinion, charge such contradictions and absurdities upon the *second* opinion, as well as those do upon the *third* and *fourth*. Now any one contradiction found in the *second* opinion is as irreconcilable to truth, as many; and if there were no seeming contradiction in it, why fly they also to *modus ineffabilis & plenus miraculis*? (see before *p. 3.*) And indeed, what can be more contradictory, than for a finite body to be present, not only in its effects, but substance, to another body; and yet not be present there, after any manner of presence, neither of a Body, nor of a Spirit; neither *definitively*, nor *circumscriptively*, nor *repletively*? (See what the Doctor saith to that effect, *p. 218.*) But if you say tis there *modo ineffabili*, and think this objection answered by it, then why may not others excuse their seeming contradictory expressions by *modus ineffabilis*? Methinks, setting aside divine revelation, for matter of reasoning, those who grant *se nescire modum quomodo est præsens*, should likewise confess *se nescire modum quomodo non est præsens*; for if by their reason they comprehend not the manner, how Christ's body is there, neither can they by their reason discover, but that that particular manner, which they oppose, may be the manner of his being there.

6ly, Note, that the *third* opinion denies not the possibility or feasibility of the *4th*, but only disputes the fact; acknowledgeth God's power to do it, but saith, there is no divine revelation that shews, that tis his pleasure so to do; therefore the chief blame that is laid by them upon the abettors of the *fourth* opinion, is, that it, in so much doubt and uncertainty of the manner of Christ's Presence, should be obtruded on the world, prejudicially to the tenents more probable, as an article of faith. See *Harmon. Confession. Judicium Theol. Wintemb.* quoted by Bishop Forbes. *Credimus omnipotentiam Dei tantam esse, ut possit in Eucharistia substantiam panis & vini vel annihilare, vel in corpus & sanguinem Christi mutare; sed quod Deus hanc suam absolutam potentiam in Eucharistia exerceat, non videtur esse certo verbo Dei traditum, & apparet veteri Ecclesie fuisse ignotum.* See Chemnit. exam. Conc. Trid. de Transub. Sed dicat quis, Quare ita contendamus, an substantia panis in Eucharistia vel remaneat, vel non remaneat, cum thesaurus Eucharistie sit non panis naturalis &c. sed vera & substantialis presentia, exhibitio, sumptio corporis & sanguinis Christi &c? Respondeo. Nullo modo pari momento censemus panem, & corpus Christi. Et Lutherus semper dixit, se in tota hac disputatione magis spectare presentiam corporis Christi in cœna, quam presentiam panis. Sed quia Transubstantiatio pro articulo fidei sub pœna anathematis proponitur, necessario contradicendum est &c. See Bell. Euchar. 3. l. c. 11. In hoc valde distinguuntur Lutherani a Calvinistis; Calvinistæ enim Transubstantiationem sceleratam esse heresim, & rem prorsus impossibilem; Lutherani dicunt esse possibilem, & non pugnare aperte cum fide; unde magis reprehendunt Catholicos, quod Transubstantiationem faciunt articulum fidei, quam quod eam defendant.

7. Yet some there are of the *second* opinion, who dispute not the supernatural possibility of it, (see Calvin de vera Christi-ane pacificationis ratione, joyned to Rivet's animado. on Grot. 11. c. Quasi vero hic de Christi potentia disputetur,--- Rerum omnium conversionem fieri posse a Christo, nos quoque fatemur.--- Quærendo quidnam possit Christus, frustra se fatigant; cum hæc una cognitio sensus omnes nostros in se continere debeat, quidnam velit;) and who grant a possibility of many of those particulars maintained by the *4th* opinion; as that, the same body may be in many places; accidents persist without a subject &c. which things some others again make to involve a contradiction. See many testimonies to this purpose numbred up by Bishop Forbes de Euchar. 1. l. 2. c. Lastly,

Lastly, Some of the *Second* Opinion there are, that hold the *Fourth* Opinion more agreeable to our Saviour's words, than the *Third*. See Bishop *Forb. l. 1. c. 4. f. 5. Longius consubstantiatorum quam Transubstantiatorum sententiam a Christi verbis recedere* (i. e. I conceive, as they take the *Third* Opinion to affirm *ipsum panem esse corpus Domini*, for this seems much more unreasonable, than, *Hoc quod continetur sub specie panis est corpus Domini*) *sive litera spectetur, sive sensus, affirmat R. Holpin. hist. Sacr. parte altera, p. 7. &c. Calviniani communiter.* See *Calvin (Instit. l. 4. c. 17. f. 20.)* where, speaking of some of the *Lutherans* affirming *proprie loquendo panem esse corpus Christi*, he argues, that consequently they must say *panem esse Christum*; because *totus Christus offertur in cæna*; and then concludes, *intolerabilis autem Blasphemia est sine figura Prædicari de elemento corruptibili quod sit corpus.*—Again (*f. 30.*) inveighing against *Lutherans*.—*Ubiquity* he saith, *Papistarum tolerabilior vel saltem magis verecunda est doctrina.* And see Judicious *Hooker, Eccl. Pol. l. 5. f. 67.* how indifferently he behaves himself between the two Tenents of *Consubstantiation* and *Transubstantiation*, censuring them both, only as Opinions *unnecessary* and *superfluous*, and p. 361. saying of the later (the *Transubstantialists*) that they justly shun some Labyrinths of the former (the *Consubstantialists*) but yet that the way which they take to the same Inn is somewhat more short, but no whit more certain. See likewise *Spalat. Rep. Eccl. l. 7. c. 11. n. 6. Fateor neque Transubstantiationem neque Ubiquitatem hæresin ullam directe continere, &c.*

§. XI.
Obs. 7.

7. Yet even those Reformed, who cry out of the *Fourth* Opinion as Heretical, Diabolical, Blasphemous, &c. (for such also there are), Seventhly, Observe, That for the most part those of the *Second* Opinion hold the *Third* (notwithstanding the near alliance it appears to have with the *Fourth*) no ways Heretical, or (tho erroneous) destructive of any *fundamental* or *principal* Article of Faith (unless by some Consequences renounced by those who hold the *Third* Opinion) and therefore giving no just cause of any separation of Communion from any such. *Credere quod caro Christi ubique est, quod in pane est, & oraliter manducetur, idque etiam ab impiis, stipula & palea est, Par. in 1 Cor. 3.* See many quotations in Bishop *Forb. Euch. l. 1. c. 4.* See likewise *Daille's* Charity in the place, quoted before in the end of the *Fourth* Observation, p. 16. notwithstanding those dangerous Consequences

sequences of the *Third* Opinion, of *destroying Christ's Humanity by Ubiquity*, and of *Adoration by presence with the Elements*. See Bishop Hall's, Davenant's, Morton's Discourses *De Pace Ecclesiastica*. How far can men bend, when they have a good mind to it? See particularly Bish. Hall, p. 73. *Res apud utrosque eadem, &c.* At last he brings in the Decree of the Synod of the French Protestants at Charenton; in which the Lutherans are receiv'd to their Communion, as agreeing with them in *omnibus vere Religionis principijs Articulisque fundamentalibus*. How well therefore the same men can refuse Communion with those of the *Fourth* Opinion, supposing the falsity thereof, or asperse it with the name of Heresie, &c. I see not; and perhaps the more moderate do not refuse, nor quarrel with it for this: But the thing they blame is *Adoration*, or the imposing their *Transubstantiation* on others as an Article of Faith (of which anon): to which purpose Daille, in his Answer to the Remarks made by Chaumont on his Apology, p. 20. hath these words (after vindicating Beza and Calvin from holding any *real Presence* of Christ's Body in the Signs) *Mais bienque nous ne croyons pas &c.* Altho we believe no such *Presence* in the Signs, yet we esteem not that Belief so *criminal*, as that it obligeth us to break off Communion with those who hold it, as it appears by our tolerating it in the Lutherans. So that had the Church of Rome no other Error than this, we voluntarily accord her to have given us no *sufficient cause* of Separation from her. What is that Faith of Rome then which I alledg'd as a *sufficient cause* of Separation? (then he names this) *l'Adoration de l'Ostie*. Thus he.

See Disc.
conc. Rub. of
Eng. §. 12.

Having thus made a Cursory over the *Four* Opinions about the Eucharist; give me leave now to reflect a little upon, and search more strictly into the *Second* Opinion; which I think is the Tenent of many of the Church of *England*. Concerning which I do not well understand, How it must not either fall into many of the *difficulties* and *seeming contradictions* of the *Third* and *Fourth* Opinions, or slide back into the sense of the *First*, the most intelligible and perspicuous indeed, but (thought by the rest) too much diminutive of this *tremendum Mysterium*, this ineffable Mystery.

§. XII.

Now let us consider this *Second* Opinion, *first* concerning its *affirming* or *denying* the *real* or *substantial* Presence of Christ's

§. XIII.
Concerning
the Second
Opinion.

Body

A Discourse on the EUCHARIST.

Body and Blood in the Celebration of the Eucharist. *Next*, concerning its *affirming* or *denying* such Presence *in* or *with* the *Signs*. As to the former; the phrase of *real Presence*, if we mean by it only *presence* in something *real*, may be used by those who deny *substantial presence*. For if Christ be *present* to us (in the *Eucharist*,) in the benefits of his *Passion*, in his *Grace*, in his *Spirit*, he is present to us in something *real*, tho not in the reality of his Person. But they, going beyond all these, even the last of them also, the *presence* by his *Spirit*, (see before p. 2. *neque enim mortis tantum* &c, --- *neque enim mihi satisfaciunt* &c.) affirm a *real* and *substantial presence* (for indeed what can real presence of a substance, such as body and blood is, be but substantial presence?) even of that body which suffered upon the Cross for us: which *presence* they clearly contradistinguish to *presence* by *effect*, influence, virtue, grace, or an uniting of our bodies with Christ's body by the same Spirit abiding in both, (by which way things furthest distant (if we call this *presence*) may be said to be present to one another, as long as there is any thing between them, that immediately toucheth or informeth both: so the head may be said to be present to the foot, the *Saints* in heaven to those on earth, the West to the East-Indies: so the *substantial presence* of Christ's body and blood may be affirmed, as well as here, whenever there is any communication of his Spirit, as in *Baptism*; and as properly as the Bread which we break, and the Cup which we bless here, so the Water, that is (then) poured on us, may be said to be the communion of the *body* and *blood* of Christ): these manners of *Presence* therefore they count not enough to satisfy the Scriptures, and Tradition. Therefore they speak of *Eucharistical presence* as a great mystery, *Eph. 5.* wrought by God's omnipotence after a manner ineffable, or incomprehensible to man's reason. Lastly, as far in *substantial* or *real presence* they seem to go as any, either the *third* or *fourth* opinion; in that they question not the *matter* of that *presence*, (the which the other affirm,) but the *manner*; which whilst the others guess, some after this, some after that manner, they will guess nothing at all of it; (by which they are free from any objections;) and well, modestly, prudently this: only if such would not so peremptorily condemn the conjectures of others, (as perhaps some of them do not.) See for what I have now said (besides the quotations before, p. 2. in the relation of this *second* opinion) many places in Dr. Taylor, the very Title of his book, wherein *Spiritual* must be
took

took in such a sense, as not to deny *real*; and of *Christ*, must be understood of the *Body and Blood of Christ*: For this he saith often in the Book, namely, p. 7. see p. 20. where, in answering some hard sayings of the Fathers, &c. as if the same Body that was crucified, was not eaten in the Sacrament, he saith, "That Proposition is true, if we speak of the eating of Christ's Body in the same manner of being [for it had one manner of being on the Cross, and another in the Sacrament] But that Body which was crucified, the same Body we do eat, if we speak of the same thing in a several manner of being, &c. Christ's Body therefore is in the Sacrament, not only in its operation, but being; tho after another manner of being than it was on the Cross. And what Dr. Taylor saith, methinks, answers several arguments brought afterward by himself out of the Fathers against *real presence under, or with, the symbols*, see p. 311. *Non hoc quod videris, &c.* see p. 288. *They that do not confess the Eucharist to be the Flesh of our Saviour, &c.* See p. 5. where he will have *spiritual presence* to be particular in nothing, but that it excludes the *corporal and natural manner, &c.* See ArchB. Laud, p. 286. See Disc. where he saith, *The worthy Receiver is by his Faith made Spiritually partaker of the true and real Body and Blood of Christ, &c.* the Rub. of And ArchB. Cranmer (as the ArchB. quotes out of Fox, p. 1703.) the En. Lyr. confesseth, That tho he was indeed of another opinion, and inclining to that of Zuinglius, yet B. Ridley convinc'd his judgment, and settled him in the point. §. 14, 15.

2. Add to these Bishop Hall, quoted before; *Res apud utroque eadem, rei tamen ratio diversa, &c.* utroque he means Luther, but the Consequence is as good for the Romanist. See the same opinion of A. Spalat. and Bishop Forbes, quoted hereafter. Lastly, in the new Liturgy provided for Scotland, in the Administering the Sacrament, the former words or comment [Feed on him in thy heart by Faith] are left out, according to the first Common-Prayer-Book of Edw. VI. and also the Form in the Missals; perhaps, as being a Diminutive of this great Mystery, in which is maintain'd another, a more *real* eating and participation of *Christ's Body*, than that by *Faith* alone. As likewise there are added in the Prayer of Consecration these words (agreeable to the first Book of Edw. VI. and the Forms of all Antiquity; only those run not, *ut nobis sint*, but *ut nobis fiant corpus, &c.*) [So bless and sanctifie with thy Word and Holy Spirit these thy Gifts and Creatures of Bread and Wine, that they may be unto us the Body and Blood of thy most dearly beloved Son]

which seem to tend to the same purpose : and upon *Bucer's* exceptions at them, in his *Censura in ordine Eccl. c. 9.* were by the Second Reformers of the *Common-Prayer-Book* cast out. Now in these passages above recited (if I well understand them) the *Presence of Christ's Body* is as fully and properly affirm'd by these, as by the *Lutheran* or *Romanist* ; only all the difference is, not about the *Presence*, whether *carnally* or *spiritually*, *substantially* or *locally*, after the manner of other Bodies, or *not locally* or *substantially* ; but about the *subject* only, to *which* present, (as *Mr. Hooker* well observes) whether to the *worthy Receiver* only, or also to the *elements* or *signs* ; or if *present* to the *signs*, whether not some other way *present* to them, than either *Consub-* or *Transubstantially*. Whereas therefore the *Lutheran* and *Romanist* dispute the manner, whether our Saviour's Body be *Consubstantially* or *Transubstantially* with the *signs* ; the *other* Reform'd and these dispute the *manner*, whether with the *signs*, or only with the *Receiver* (or also whether with the *signs*, not by the forenam'd, but some other unknown way) but in its *presence* with the *worthy Receiver* all agree, and one affirm it as much as another.

3. But now if one should affirm Christ *personally* or *substantially* present to the *Receiver*, another only *virtually* present, in his *Grace, Spirit, &c.* 'tis plain, that here a difference between them is not in the *manner* of the *presence*, but in the *presence* it self. So the *first* Opinion, tho affirming a *virtual* presence, is said to deny the *real* presence, or any *mystery* in the Sacrament.

§. XIV.

Thus much of their affirming the *substantial* or *personal* presence of Christ in the Sacrament, as to the *third* and *fourth* Opinion. But now, I confess, I do not see how this doth consist with many other things which they say. See *Dr. Taylor*, p. 15. " But we by the *spiritual* *real* presence of Christ, do understand Christ " to be present as the *Spirit* of God is present in the hearts of " the Faithful, by blessing and grace,--p. 107. by faith and blessing,-- " and this is all which we mean, beside the *Tropical* and *Figurative* presence, p. 21. They (the *Romanists*) say, that the *spiritual* and the *virtual* taking him in *vertue* or *effect*, is not sufficient, tho this is done also in the Sacrament. See p. 218. where, after shewing, that Christ's Body is in the Eucharist, neither *circumscriptive*, *definitive*, nor *repletive*, (the only three ways that are conceivable of being in a place) he saith ,
his

his Body is there *figuratively, tropically, representatively in Being*, [might not he say, or in *reality*? now *representatively* only, in respect of *reality*, is the same with *not really*,] and *really in effect and blessing*: but this is not a *natural, real, being in a place*, but a *relation to a person*. I suppose he means, but Christ's Body in Heaven having a *relation* to a Communicant on Earth in some *effect and blessing*. Add to these, what he saith p. 120, 121, "That we under the Sacrament of Bread and Wine receive Christ's Body no more *really*, than the *Israelites* did in the *Manna, Rock, Cloud, &c.* both in a divers Sacrament, saith he, but "in all the same *reality*: whatsoever *we*, the same *they* did eat. Surely this then argues only a *virtual presence* thereof, not a *substantial*; because Christ's Body or Flesh was not then as yet assumed. See likewise p. 276, 277. See p. 7. where he quotes the Fathers, that whatsoever they speak of the Eucharist, they affirm also the same of the other Sacrament, *Baptism, &c.* quoting out of *St. Austin*, "that we are made partakers of the Body and Blood of Christ, when in Baptism we are made Members of Christ, &c. therefore (whatever may be answer'd to the Fathers, of which more anon, yet) his opinion is, that Christ's Body is no more *really present* in the Lord's Supper, than in Baptism, &c.

2. I find *B. Forbes*, tho holding neither *Consubstantiation* nor *Transubstantiation*, yet much censuring, out of *Spalat.* and others, these two diminutive comparisons of the Lord's Supper, *de Euch. l. 1. c. 1. s. 26, 27. Falso etiam asseritur, haud aliter nos Corpus Christi in Eucharistia comedere, quam Patres veteris Testamenti, &c.* and *s. 27. Perperam etiam asseritur, res easdem esse Christum in Baptismo induere, & ipsius carnem ac sanguinem in Cena sumere, &c.*

3. I will add to these of *Dr. Taylors*, an expression of *Dr. Hammond's Praef. Cat.* where he speaks of the Eucharist, -- God bestows the Body and Blood of Christ upon us, not by sending it down locally for our Bodies to feed on, but really for our Souls to be strengthened by it. As when the Sun is communicated to us, the whole Bulk and Body of the Sun is not removed out of its Sphere, but the Rays and Beams of it, and with them the Light and Influences are really and verily bestowed and darted out upon us. Thus he. As therefore not the Body of the Sun, but only the Beams thereof, can be said to be *really* and *locally* here below; so, I conceive the Doctor means, that not the *very Body* of Christ, but the *virtue and efficacy* thereof only, are *really* here present

to the worthy receiver. If so, you may see how Mr. *Hooker* differs from him in the same *simile*, (in the quotation set down above, p. 50.) where he saith, "not only by effect and operation, as the influence of the heavens is in plants, beasts, men, &c, which they quicken &c."

4. *Lastly*, I do not see, how this their opinion of *substantial Presence* consists with many of those objections made by them against the *third* and *fourth* opinion; as that in particular of the *impossibility of the same body to be in many places at once*, which objection opposeth not the *modus*, but any *presence* substantial whatsoever? But if on the other side, in good earnest, a *real substantial Presence* be affirmed by them; tho in (wisely) not expressing any particular *manner*, as others do, they both avoid the arguments, which perhaps might be made against it, and have advantage to make some against others; yet I see not, but that, from their affirming in general such a *Presence*, they must incur many of the same difficulties with the *third* and *fourth* opinion. If they say *substantially present*, but they mean not to the *elements*, but to the *receiver*, and that to his *soul*, not to his *body*; yet if they affirm it as much, or as far present to the *soul*, as the other doth to the *signs*, (as Mr. *Hooker* saith, they differ only about the *subject*, not the *presence*,) do not the same objections, absurdities, &c, concerning Christ's *Body*, being both substantially in Heaven and in the place where the Communion is celebrated, with which they afflict the others for making it present with the *signs*, return upon themselves, for making it present with the *receivers*? For if it be possible, that the *body* of Christ, now sitting at the right hand of God in heaven, can notwithstanding this be *present* in our *soul*, or in our *heart*, so may it under, or with the *bread*; unless we say, that we affirm not that *real presence* to the *soul*, which they do to the *bread*. But then our writers must not say, that we differ only about the *manner*, or the *subject* of his *Presence*, but the *Presence* it self also.

5. If they say, *substantially present*; but they mean *spiritually*, not *naturally*, or not *corporally*, so saith the *Romanist*, i. e. not with the usual accidents or qualities always accompanying (where no supernatural effect) the nature or essence of a *Body*: but if they will extend *spiritually* so far, as that it shall imply Christ's *body* to be there, substantially or really, yet not *quoad naturam* or *essentiam suam*, or not *quoad corpus*, this is by a distinction to destroy their *thesis*.

6. Again,

6. Again, if they say, *substantially* there present, but not *locally*, so saith the *Lutheran* and *Romanist*, i. e. *circumscriptive*, or by such commensuration to place as bodies use to have; but if they will extend *locally* so far, as that they understand Christ's *body* to be there by no manner of *ubi* at all, (see Dr. Taylor p. 218.) not so much as *ubi definitivè*, so that we may truly say tis *hic*, so as not *ubique*, or *alibi* where no communion; what is this but to affirm, tis there so, as that it is not there?

7. If they say *substantially present*, by reason of the *sama Spirit* uniting us here on earth as members to it in heaven; besides that thus Christ's *body* is no more present in the Eucharist, than in any other ordinance or sacrament, wherein the Spirit is conferr'd; such *presence* is properly of the *Spirit*, not of the *body*, unless that which (being finite) is only in *heaven* (as they affirm) may not rightly be said to be really and substantially absent from what is on earth. Now if these *seeming-impossibilities* and contradictions we acknowledge, and fly to the incomprehensibility and inexplicableness of the *mystery*; all that I reply is, that we must indulge the same privileged to others, allowing that a *thousand* contradictions of theirs may be as soon true, as only *one* of ours.

8. But if at last we plainly interpret our *real* and *substantial presence* by Christ's being present (in corporal absence) to the worthy receiver in all the benefits and effects thereof, we slide back into the *first* opinion, differing only from them in expression; and then what need we speak any more of *omnipotency* for such *presence*, or make any thing miraculous in the Sacrament? what incomprehensibleness in this, when (as *Bellarmin* expresseth it) all that we say is, That *per fidem apprehendentem Christum in cælo & manducantem sacramentum* or *signum corporis sui, participamus omnia bona Christi*? What mean (then) those gradations of reception, not only of bare signs, nor of the signs and the benefits applied by faith; but also of the very *body* and *blood* of Christ? *In tanta locorum distantia penetrat ad nos Christi caro*, saith *Calvin*, *ut nobis sit in cibum*. Instit. 4. l. 17. c. 10. s.

Therefore the Remonstrants, discerning the difficulties as are above named, into which the affirming of *real Presence* cast some of the Reformed (*Apol. pro confessione sua*, p. 256.) said the *Zuinglian* opinion was *simplicissima*, & *ad idololatriam omnem evitandam in hac materia imprimis necessaria*: & *quæ a Calvino & illius sequacibus*

quacibus dicuntur manifestam in se continere tum vanitatem, tum absurditatem; & ex isto fonte emanasse ingentem illam idololatriam &c. The same say the Socinians. See *Volkelius*.

And I think *Rice*, in his controversies with *Grotius*, is of the same opinion with the *Remonstrants*, at least much differing from *Dr. Taylor's*; for that saying of the *Conc. Trid.* [*Sacramentaliter præsens Salvator noster substantia sua nobis adest*], allowed in some sense by the Doctor, he maintains to contradict. *Quia quod sacramentaliter præsens est, faith he, non est substantia sua præsens, nec contra.* *Animad. p. 85.* And again, (*Examen. p. 45.*) *Si corpus Christi non est in Sacramento quantitative (i. e.) corporally, or secundum modum corporis, non est omnino; quia corpus Christi ubicunque est quantum est, aut non est corpus.* Indeed I have often wondred, seeing that something more than they willingly grant, seems necessarily to follow upon it, why so many of the reformed writers remain not content with a *virtual presence*, which is maintained by them to be sufficient for salvation, but concur so much in asserting a *real and substantial*. I guess; not only the punctual and fixed expressions of the Scriptures, (as the words of *Institution*, in so many relations thereof, not only in the *Gospels*, but in *St. Paul's Epistle to the Corinthians*, being so unvariably observed; besides the expressions *1 Cor. 11. 27, 29.*) and the authority of the Fathers (who so often call it *tremendum mysterium*), and the stream of Tradition, to have as it were necessitated them to it; but also the authority of *Calvin* not a little to have moved them, who was a great Leader to our reforming Fore-fathers.

Again, him I suppose to be induced to it, as from the former reasons, so from a desire to reconcile several parties of the then early begun Reformation, and to moderate and temper the former, *Lutheran* and *Zuinglian*, quarrel. Of whom therefore *Bishop Forbes* observes; *Quod sua doctrina super hac re* (as it seems here also of the doctrine of others of this second opinion) *erat maxime incerta, & dubia, atque lubrica. --- Et dum nunc his, nunc illis gratificari studuit, haud pauca male sibi coherentia scripsit. de Euchar. 1. l. 1. c. 6. sect.*

§ XVI.

Now to come to the second thing, its affirming, or denying, the *real or substantial* presence of *Christ's body* with the *signs*, and that, *ante usum*. And this I think to be generally denied by the 2d. opinion, (tho I see not with what reason they can deny a possibility thereof, since they grant such a *presence* with the worthy

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receiver.) See Mr. *Hooker* 5. l. 67. s. p. 359, "The real presence of Christ's most blessed *body* and *blood* is not to be sought for in the Sacrament, but in the worthy receiver of the Sacrament. — The Bread and the Cup are his *Body* and *Blood*, because they are causes instrumental, upon the receipt whereof the participation of his *Body* and *blood* ensueth. For that which produceth any certain effect, is not vainly or improperly said to be that very effect, whereunto it tendeth. This he speaks in behalf of the Scripture-expression, saying of the elements, *This is my body and my blood*: because we receive by these instruments that which they are termed. See Dr. *Taylor*, p. 14. "By *spiritual* we mean, present to our Spirits only: that is, *faith* be, so as Christ is not present to any other sense but that of faith, or *Spiritual* susception. Where (to digress a little) I wonder why he and some others (so Dr. *Hammond* saith, [for our souls to be strengthened &c.] quoted before) do not say, that Christ's *body* is substantially present to the bodies of worthy receivers, as well as to the souls, (yet perhaps they deny it not); for tho the *body* of Christ be only *spiritually* there, yet may a *spirit* be present to a *body*, for our souls (*spirits*) are so. And we say in the Liturgy, *The Body of Christ preserve thy body and soul to everlasting life. And, Grant us gracious Lord so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed thro his most precious blood &c.* And the Fathers therefore called the consecrated elements, from their vivifical influence on the body, according to *Jo. 6. symbola resurrectionis*. See *Grot. Annot. ad Cassand. p. 21. Sic & corpora nostra percipientia Eucharistiam jam non sunt corruptibilia, sed spem resurrectionis habentia*. Irenæus. Neither see I any reason for *Rivet's* expression: *Corpus Christi afficit corpus per animam*. Nor for that of Dr. *Taylor*, p. 131. if he means, that the Soul receives Christ's *body* more immediately than the Body doth. For tho without faith, which is an act of the soul, Christ's *body* is not received, at least, received, profiteth not; yet where *faith* is, Christ's *body* is received as well, and as immediately by our body, as by our soul, and nourisheth and vivifieth equally (but *spiritually*) both. See what Bishop *Forbes* saith, *Euchar. i. l. i. c. 27. s. Verum Christi corpus non tantum animæ, sed etiam corpori nostro, spiritualiter tamen, hoc est, non corporaliter, exhibetur, & sane alio ac diverso nobis & propinquiori modo, licet occulto, quam per solam fidem. — Fides, qua proprie Christi caro in Eucharistia spiritualiter,*
hac

A Discourse on the EUCHARIST.

hoc est, incorporaliter manducatur, non est ea sola, qua Christus creditur mortuus pro peccatis nostris &c. ea enim fides præsupponitur &c. sed ea fides est, qua creditur verbo Christi dicentis, Hoc est corpus meum. Credere enim Christum ibi esse præsentem etiam carne vivificatrice, & desiderare eam sumere; nimirum hoc est spiritualiter & recte eam manducare in Eucharistia. Sect. 25. Proinde male docetur a multis Protestantibus, hanc præsentiam & communicationem per fidem effici. -- Fides magis proprie dicitur accipere & apprehendere, quam præstare. Verbum Dei & promissio, cui fides nostra nititur, præsentia reddit quæ promittit, non nostra fides.

Tis not faith that confers Christ's body, tho by the faithful it is only *worthily*, or (as they say) *only* received, but received equally, and immediately both by the soul and body: whether this *body* of Christ be disjoined from, as they think, or conjoined with the elements, yet, whilst this *second* opinion seems to hold no *presence* at all, *to*, or *with*, the signs; but to the receiver, they only making the *signs* to be (as well as I can understand them) after consecration *sanctified* instruments, upon receipt of which by those who believe, God gives the other, the *body* and *blood* of his Son; as also in Baptism upon receiving the *water*, God gives the *Spirit*; yet I say, some other expressions of theirs seem not so suitable to such a meaning, and may easily cause a mistake in the unwary reader; and why they use them I cannot tell, unless it be to imitate the phrase of the words of Institution, and also of the Fathers. See Dr. Taylor, p. 7. "After the Minister hath consecrated the bread and the wine, the Symbols become changed into the body and blood of Christ in a Spiritual, real manner. May we then say, that the *Baptismal water* after prayers &c. is changed into the Spirit, in a spiritual real manner, because that is an instrument, upon using of which the Holy Spirit is conferred? So p. 21. "The question is not, whether the symbols be changed into Christ's body and blood or no, for it is granted; but whether this conversion be Sacramental and figurative, or natural and bodily, &c. So p. 265. 266. "Before consecration it is meer bread, but after consecration it is verily the body of Christ, truly his flesh, and truly his blood. Yet if we enquire, how he means that the bread is so, surely he means only this; that upon receiving, or at the same time that we receive the bread, suffering only an *accidental mutation* (as he calls it) of condition, of sanctification, and usage, at the same time Christ's *real body* is received, but not *in*, or joyned *with*, the bread at all, by the

the faithful. The expression is strangely differing, methinks, from the meaning thereof.

But especially see such full expressions in his *Great Exemplar*, 3d. part. disc. 18. p. 109. in the former Edition, sect. 3. where amongst other things he saith, "It is hard to do so much violence to our sense, as not to think it *bread*; but it is more unsafe, to do so much violence to our faith, as not to believe it to be Christ's *body*." (Again.) "He that believes it to be *bread*, and yet verily to be Christ's *body*, is only tied also by implication to believe God's *omnipotence*, that he who affirmed it, can also verify it. And if we profess we understand not the *manner* of this *Mystery*, we say no more, but that it is a *mystery* &c." (See the place.) Strange expressions! when the thing required to be believed is this: That Christ's *body* is no way present to the *bread*, neither by the bread being any way changed into it, nor joyned with it; but only it given and present to the faithful, upon the receipt of this sanctified bread.

Now would any discourse of the waters of Baptism, by which the Spirit is received, on this manner; *It is hard to do so much violence to the sense, as not to think it water, but it is more unsafe to do so much violence to our faith, as not to believe it to be the Spirit*, &c. Would not he rather explain himself, that the one is not the other; but the one received, by God's free gift, upon the receiving of the other?

After the *real* or *substantial* presence of Christ's *body* thus granted (if I well understand them) by the *second* opinion to the worthy receiver, but denied to the *symbols*, or *signs*: let our next *Quære* be; what may be the opinion of *Antiquity* (which is of great moment with all obedient Sons of the Church) in this matter. Where, supposing it granted by all, that the *Fathers* also held the *real* presence as much as those of the *second* opinion do: it remains only to be examined, whether they held this *real* presence not only to the worthy receiver, but also to the *Symbols*, and that, *ante usum*: which if they did, if their judgment is not to be submitted to, at least their followers are to be excused.

§. XVII.
whether Antiquity affirmed Corporeal Presence, and whether this, to the worthy Receiver only; or also to the Symbols, upon consecration.

1. And note here, *first*, before I proceed further, that I enquire here only after the *tenent* of the Ancients, concerning a *Fathers*, for their not holding Transubstantiation, disprove not their holding of a Corporeal Presence (at least after some other manner) with the *Symbols*.

§. XVIII.
That the argument usually urged out of the

real or substantial Presence of Christ's body with the outward signs: but whether they maintain it *cum pane remanente* or *transiente*; whether by *Con-* or *Transubstantiation*; or whether some of them affirmed the one, some the other, (for 'tis not necessary that, either in *Transubstantiation* or *Consubstantiation*, they must all go one way,) or some also a several way from both, I meddle not. And indeed I am apt to believe, in so high and difficult a mystery, before such particular manners so punctually discussed, and before the determination of any Council concerning them, a likelihood of some variance in their opinions.

2. And therefore when as some of their Testimonies affirm the nature of the Bread after Consecration to be *chang'd*, *Ambr. de Myst. init. c. 9.* speaking of this Sacrament, *Benedictione etiam natura ipsa mutatur* (i. e.) miraculously; Others, the nature of the Bread after Consecration to remain still; I can neither altogether embrace the Answer (for making Antiquity unanimous) of some Protestants to the first, *That by the change of Nature, &c.* is meant only an accidental change of its now sanctified condition and usage, for so we say (urges Dr. Taylor, p. 271.) a man of a good nature (i. e.) disposition, and that it is against our nature, (i. e.) our custom and affection: &c. See the like concerning the word [substance] in *Blondel*, in answer to a Latin Father, p. 179. notwithstanding what Dr. Taylor saith p. 324. nor the answers of some Romanists to the second, that by the nature of Bread remaining, is meant only the remaining of the natural accidents, or the properties of Nature, or species, or *natura exterior*, not interior substantia, (tho' 'tis always to be remember'd, that the fourth Opinion, in holding not only the outward appearance, colour, and figure, of the Bread to remain, but all other properties and sensibles thereof; and besides these, all the operations whatsoever, which agree to the substance, as corporally nourishing, &c. by miracle to remain to these accidents, and that without any communication unto, or dependance upon the Body of Christ, but existent by themselves; do indeed tantum non hold also the substance it self to remain, (see *Obs.* 3. p. 24.) and methinks differ too little from the third Opinion, to make such an abhorrence as some Protestants entertain of the one, in comparison of the other). Neither will I justify that Apology made by *Bellarmin* for such a forc'd interpretation (see *de Euch. l. 3. c. 24.*) concerning St. *Austin*, and (*c. 27.*) concerning *Theodoret*, namely, because otherwise

wife such a Father will be made *repugnare apertissime* Cyrillo, Ambrosio, Nysseno, Epiphanio, Chrysostomo, &c. his Cotemporaries, or also his Matters. For why may not some of them differ in something concerning the manner of so high a Mystery (of which some of the acutest of the Roman Writers confess, there was no manifest evidence either from Scripture or Reason) before things were yet fully discuss'd and determin'd by the Church? Therefore neither need I undertake here a Confutation of those Arguments, that are brought out of *Fathers* or *ancient Liturgies* against *Transubstantiation*, in which the *Bread* is affirm'd to remain after Consecration, if these also be not against (or do establish) *Consubstantiation*; or at least a *substantial presence* some other way of Christ's Body to the symbols (either *Bread*, or the *species of Bread*) presently upon *Prayer* or *Consecration* of these *Elements*. Which thing, were it once granted by the *second Opinion*, the necessary consequents thereof with reference to practice (of which more anon) are such, that the contests between *Consubstantiation* and *Transubstantiation* would quickly vanish.

Now I think it will appear, that many of those most evident authorities that are urg'd against *Transubstantiation*, yet confirm *Consubstantiation*: and so destroy as well the Tenent as of the *fourth*, so of those of the *first* and *second Opinion*, who use them against the *fourth*. As for example; The comparing of the *Incarnation* and the *Eucharist*, (i.e.) the being of the *Bread* together with the *Body of Christ* in the Sacrament, as of the *Humane Nature* with the *Divine* in the *Incarnation*, against *Eutyches* about the time of *Conc. Chalcedon*: (tho the same comparison before *Eutyches* is made by *Justin Martyr*, and that in confession of this great mystery to a Heathen Emperor,) as it seems to make against a change of the *Bread*, so, to confirm the *substantial* and *real presence* of Christ's Body with the *Bread*.

To name some particulars: 1. That noted place of *Theodoret in Eranist. Dial. 2. p. 87.* not fully set down by *Dr. Taylor, p. 321.* runs thus, as you find it also quoted fully in *Blondel, éclaircissement sur l'Eucharistie, p. 59.*—Eran. (the *Eutychian*) *Qui appellas donum quod offertur ante sacerdotis invocationem? Orthod.—Cibum ex talibus seminibus—Eran. post sanctificationem vero quomodo hæc apellas? Orthod. Corpus Christi & sanguinem Christi. Eran. Et credis te corpus Christi & sanguinem percipere? Orthod. Ita credo.*

§ XIX.
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credo. Eran. Sicut ergo symbola Domini corporis & sanguinis alia sunt ante sacerdotis invocationem, post invocationem vero mutantur, & alia fiunt; ita Dominicum corpus post ascensionem in Divinam substantiam mutatum est. Orth. Retibus quæ ipse texuisti captus es. Neque enim signa mystica per sanctificationem recedunt a sua natura; manent enim in priori substantia & figura & forma, & videri & tangi possunt sicut prius. Intelliguntur autem ea esse quæ facta sunt, & creduntur, & adorantur, ut quæ illa sint quæ creduntur. Confer igitur imaginem cum archetypo, & videbis similitudinem. Illud enim corpus [i.e. post ascensionem] priorem habet formam & circumscriptionem, & ut semel dicam, corporis substantiam. Immortale autem post resurrectionem, & immune a corruptione factum est, sedemque a dextris adeptum; & ab omni creatura adoratur, quia Domini-naturæ corpus appellatur. Here the later part (which is omitted by Dr. Taylor) shews Theodoret to believe, the consecrated Elements to contain, and someway to be made Christ's Body, as well as to remain what they were formerly; and to be ador'd, as being indeed, what they are believ'd to be. Which adoration, I hope, cannot be due to Bread. Theodoret therefore, at the least, held Consubstantiation. But had Theodoret not held Christ's Body present with the Bread, instead of the later part [intelliguntur &c.] he might more readily have destroy'd the Supposition of the Eutychians (namely, the mutation of Bread into the Body of Christ) in denying Christ's Body to be there at all, either with or instead of the Bread. Besides this, the Doctor joins another place, out of Dial. i. p. 18. On which (having not quoted the words perfectly) he descants thus [the words are not capable of an answer, if we observe that, he saith, there is no change made, but only Grace superadded, in all things esse the things are the same. Thus he.] But the passage in the Author is this: Orthod. Salvator noster nomina permutavit, & corpori quidem, id quod erat symboli nomen, imposuit: symbolo vero quod erat corporis.--Eran. Velle permutationis nominum causam ediscere. Orthod. Manifestus est scopus iis, qui Divinis mysteriis sunt initiati. Volebat enim eos qui Divinis mysteriis participant, non attendere naturam eorum quæ convertuntur; sed, per nominum mutationem, mutationi, quæ ex gratia facta est, fidem adhibere. Qui enim corpus naturale frumentum Jo. 12. 24. & panem Jo. 6. appellavit, & vitem rursus seipsum nominavit, is visibilia symbola corporis & sanguinis appellatione honoravit; non naturam mutans, sed naturæ gratiam addens. Where the Author plainly affirms a change (tho not of the nature of the Bread, yet)

yet) in the Sacrament, upon Consecration [*mutationi fidem adhibere*] namely, by Christ's Body then being *there*, and, as *there*, Ador'd. And for his not speaking more plainly of the manner thereof; in the *first Dialogue*, he saith, *Mystice mystica dicta sunt*.—And in the *second*, *Aperte dicendum non est; veri simile est enim adesse aliquos mysteriis non initiatos*. All therefore that *Theodoret* saith confits well with *Consubstantiation*, and necessarily includes a *real presence*. But neither do I see that which *Dr. Taylor* much presseth, p. 322. That *Theodoret's* answer, suppos'd to speak in the sense of the *Transubstantialists* of the properties only, would have been insufficient; since they also affirm, *naturam symbolorum externorum panis non mutari, & eo modo in Eucharistia esse duas naturas impermixtas*: Whereas the *Eutychian* asserted our Saviour to have Flesh only in Apparition, and devoid of all the properties thereof: *Nasci enim & pati, & mori indignum esse Deo*.

But suppose the *Eutychian* still press'd the *substance* of the *Flesh*, at least, to be chang'd, as that of *Bread* in the Eucharist; yet if there were a *Transubstantiation* in the Eucharist, I hope it will not follow necessarily, that there must be one too in the *Incarnation* (as *Dr. Taylor* p. 320. would make men afraid) unless there be also *Revelation* of the *one*, as well as of the *other*; for a *potentia ad actum*, is no good arguing: And for the *potentia* too, it follows not, If that one Creature may be chang'd into another, therefore a Creature may be chang'd into the Creator; or *e contra*, (*i. e.*) Christ's *Humanity* into his *Divinity*. Thus much for *Theodoret*.

2. Concerning that of *Gelasius*, quoted by *Dr. Taylor*, p. 324. [*That the Sacraments of the Body, &c. are a Divine-thing, yet cease not to be the substance or nature of Bread and Wine*] In the same place the same Author saith, *mutari Panem Spiritu Sancto persistente in substantiam Divinam*. And see him by *Blondel* p. 70. reckon'd amongst the Authors that hold the Elements to be chang'd into the *Body and Blood of Christ*, in his sixth Proposition. This therefore at the least will amount to *Consubstantiation*, like *Theodoret's*.

3. Concerning that noted place of *St. Ambrose*, *De Sacram.* l. 4. c. 4. quoted by *Dr. Taylor*, p. 306. the words are these, *Si tantavis est in sermone Domini, ut ea incipiant esse quæ non erant* (he refers to *Ipse dixit & facta sunt*) *quanto magis operatorius est, ut sint quæ erant, & in aliud commutentur*. Here the true natural

natural meaning seems to be (as *Bellarmin* observes) *ut quæ erant sunt*, answering to the former [*quæ non erant incipient esse*] (i. e.) *ut quæ erant maneat quomvis mutata*. As in another Treatise, *De Myster. init. c. 9.* he saith, *non minus est novas rebus dare, quam mutare, naturas*. And in the same Chapter, out of which the former Testimony is taken, are also these words, *Panis iste panis est ante verba consecrationis: ubi accesserit consecratio de pane fit caro Christi*. But suppose him to hold no change here of the substance of the Bread, yet must he mean some real change effected by God's Omnipotence, beyond the Bread's being chang'd from common to a sacred use; and this such, as puts the substantial presence of Christ's Body at least with the Bread; since he supposeth a miraculous operation some-way upon Nature. But this shall be clear'd more anon.

¶ That Saying of *St. Austin's Sermon to the New-Baptiz'd*, recited by *Fulgentius, Baptism. Æthiop. lat. cap. and Bede in 1 Cor. 10. Quod vidistis panis est & calix, quod nobis etiam oculi renunciant; quod autem fides vestra postulat instruenda, panis est corpus Christi, & calix est sanguis*. In this later clause, that at least the Body of Christ is affirm'd substantially present with the Bread; see what I have said *Observ. 2.* And consider also his moving the doubt in the same place, since Christ was now ascended in Body into Heaven, *quomodo est panis corpus ejus; & calix, vel quod habet calix, quomodo est sanguis ejus?* where he answers, *—ista fratres ideo dicuntur Sacramenta, quia in illis aliud videtur, aliud intelligitur. Quod videtur speciem habet corporalem; quod intelligitur fructum habet spiritualement*. By which [*aliud intelligitur*] if he meant only the benefits of Christ's Body and Blood shed upon the Cross, which are receiv'd in the Sacrament, surely he would have said [*est fructus spiritualis, and not habet fructum, &c.*] but this word *intelligitur & non videtur* is frequently used by him, concerning Christ's Body, tho present with the Sacrament; because the symbols only, and not *It*, are present there to the sight or senses. Tho we are to understand *It* to be there also, as appears out of many other places of *St. Austin*, quoted before.

¶ Let there be added to these, those many quotations in *Blondel* (c. 4. prop. 1, 2, 3.) out of the Fathers, and (c. 21.) out of the ancient *Liturgies* and *Missals*, of the Eucharist after Consecration call'd Bread; and of something said of the signs or symbols,

bols, not agreeable to Christ's *Body*. As for this later, since the *Transubstantialists*, as well as the rest, affirm *symbols* after Consecration, distinct from the *Body* (see *Obj.* 2.) I see not how it makes against any *Opinion*. As for the former, as long as it can be shew'd, that the Fathers with that they call'd *Bread* hold a *substantial presence* (some way or other) of our Saviour's *Body*, if the Answer of the *Transubstantialists* (set down before) misinterpret their meaning, yet at the most, such a *term* will but prove *Consubstantiation*, which opposeth not our Position.

As for that Proposition, so usual in the Fathers, *that the Bread is Christs Body*, [press'd by some Protestants, as inconsistent not only with *Trans-* but *Con-substantiation*, and the words of *Bellarmin*, quoted in this behalf by them, *Euch. l. 3. c. 23. Si Dominus ait, hic panis est corpus meum, necessario sequitur, ut aut falsa sit Domini sententia, si nimirum proprie panis materialis dicatur esse corpus Domini, quod aperte implicat contradictionem; aut panis sit corpus non proprie, sed figurate, quod volunt Calvinistæ; aut denique panis, non manens panis, sed benedictione mutatus, sit corpus Domini, quæ est sententia Ecclesiæ Catholicæ.* Whereby it seems to follow, That if the *Fathers* accord not in the sense of it with the *Transubstantialist*, they must with the *Calvinist*; and the *Schoolmen* also brought in to oppose it, see *Blondel* p. 155.] I answer, This Proposition, *Hic panis est corpus meum*, as it is diversly explain'd, seems proper enough to be used by any of the *Three Opinions*. First, by those who hold a *substantial conversion* (for indeed at least some of those Fathers who use this phrase, yet seem clearly to hold a *substantial conversion* (as I shall shew anon); and the same Fathers, who say, *that the Bread is the Body of Christ*, say the *Bread* is so by a *change*) for it may be interpreted thus; *Hic panis consecratus (i. e.) mutatus per consecrationem est Corpus Domini.* *Panis* denoting the former *matter*, or the *terminus a quo*. Such a Speech is not unordinary upon a sudden *change*, see *Exod. 7. 12.* where *Aaron's Rod* is said to devour the *Magicians Rods*: *Aaron's Rod (i. e.) turn'd into a Serpent, devour'd, &c.* See somewhat like this, ver. 19, 20, 21. where the *Water* already turn'd into *Blood*, ver. 20. notwithstanding is call'd *Water* afterward, ver. 21. And they could not drink of the *Water of the River*; the *Water (i. e.)* now turn'd into *Blood*. See the like *Job. 2. 9.* [And when the Ruler of the Feast had tasted the *Water* that was made *Wine*] (*i. e.*) had tasted the *Wine* made of the *Water*. But more especially here may such a denomination

A Discourse on the EUCCHARIST.

tion be made, than after other *changes*, because there remains, even in the *Transubstantialists* opinion, still *something* (namely, all that which is any way *sensible*) of the former substance.

But 2^{ly}, the same *proposition* may as well be used by those who hold a *Consubstantiation* of *Christ's body* with the bread still remaining: not taken in such a sense, whereof *Bellarmin* and the Schoolmen say, that it plainly contradicts; but in the more qualified and moderate sense, set down §. 3. As pointing at vessels filled with several liquors, we ordinarily say, This vessel is wine, that beer &c. or, *hic purpuratus est Rex*; So the proposition, *Sub hoc pane est corpus Christi*, into which the *Lutheran* resolves it, is as remote from contradiction as the proposition, *sub specie hujus panis est* &c, the resolution of the *Transubstantialist*.

3^{ly}. The same *proposition* may bear only a *figurative* sense, like that, *I am the vine*, or, *I am the door*; and this in relation to some real effect, which it signifies to be produced by it. So we may say, *This bread is my body*, (i. e.) a *figure, sign, representative* thereof, but not only so: But, *this bread is my body*, (i. e.) *by, or with, or upon* the receipt of this bread, by his mouth, to the worthy communicant in his soul is exhibited or given at the same time my *true and real body*: or in *Dr. Taylor's* words, p. 266. *After consecration and blessing* (i. e. of the bread &c,) *it is really Christ's body, which is verily and indeed taken of the faithful in the Lord's supper*. Thus he. The words are ambiguous, but I guess by the rest of his book, that he means by [*it is*] not the bread is, for he holds *Christ's real body* not present to the bread or *symbols*, but only to the *spirit* of the worthy receiver of the sanctified bread, (see p. 65.) but that which the *souls* of the faithful receive, whilst with their *mouh*s they receive the hallowed bread, is *Christ's real body*. Which sense of the proposition, *this bread is my body*, doth not seem to conform so strictly to the words, as either of the former do; because the *body*, in this 3^d. sense, hath not so near a relation to the *bread*, as in the other.

This last *interpretation* is granted by all the other, as *Hooker* observes; for all grant a *presence of Christ's real body to the soul*: but more also is affirmed by them, as the other expressions of the Fathers will clearly evince, who make (whether by *Consubstantiation*, or *Transubstantiation*, or some other way) *some miraculous effect upon consecration of the elements, whereby Christ's body be-*
comes

comes really and substantially present together with the substance, or at least with the properties, of the bread; with which miraculous effect either of the former interpretations well consists, but not the third; since they utterly deny either any substantial or any other way miraculous change about the symbols.

7. So for the quotations made by Blondel, cap. 12. and by Dr. Taylor, p. 104. of many Schoolmen and Doctors of the Church of Rome, even since the decision of Councils confessing Transubstantiation not clearly provable from Scripture or reason; amongst which see the concession of Bellarmin himself in his Answer to a Lutheran urging these Schoolmen as on his side, de Euch. 3. l. 23. c. Tho all these affirm the same Transubstantiation clear from Fathers and Tradition; yet for this also, if you will, I will suppose it not clear from an unanimous consent of Antiquity, i. e. in such a manner that none of them held rather Consubstantiation. Perhaps the quotations in Dr. Taylor p. 285. may have something in them to this purpose, but for want of books I cannot examine in what sense they are spoken, excepting that of P. Lombard. Of whom tis not amiss to give you some account: because, as Dr. Taylor truly saith, it was his design to collect the sentences of the Fathers in certain heads or articles. He therefore, after many sentences of the Fathers recited to that purpose, concludeth the 10. dist. (immediately precedent to the words quoted by the Dr.) thus; *Ex his aliisque pluribus constat, verum corpus Christi & sanguinem in altari esse; imo integrum Christum ibi sub utraque specie; & substantiam panis in corpus (i. e. some way or other) vinique substantiam in sanguinem converti.* (The like is said before 9. dist. li. B. *A malis sub Sacramento (sci. sub specie visibili) caro Christi de Virgine sumpta & sanguis pro nobis fusus sumitur.*) After this follow the words quoted by Dr. Taylor: wherein he doubts of the manner of the conversion of the bread, whereof he names three several ways; One, *ibi substantiam panis & vini remanere, & ibidem corpus Christi esse; & hac ratione dici, illam substantiam (i. e.) panis, fieri istam (i. e.) corporis; quia ubi est hæc, & est illa.* This opinion he rejects, saying, *sed quod non sit ibi substantia, nisi corpus & sanguis Christi, ex prædictis & subditis aperte ostenditur.* Yet note that he writ before Conc. Lateran. A second way he names is, *sic substantiam converti in substantiam, ut hæc (i. e.) panis essentialiter fiat illa (i. e.) corporis Christi; i. e. that that, which was the substance of the bread, is afterward not annihilated, but becoming the substance of Christ's body: of this he*

discourseth B. C. and answers an objection against it. The 3d. way he mentions (*litera D.*) is, *panem sic transire in corpus Christi, ut ubi erat panis nunc est corpus Christi, & substantia panis & vini redigitur in nihilum*: and of these two last he saith, *desinire non sufficio*; and see him, notwithstanding this [*desinire non sufficio*] numbred by *Blondel* among the first *Transubstantiators*, p. 212. and see what *Calvin* saith of him, *Inst.* 4. l. 17. c. 13. s. Judge then whether the *second* opinion had any reason to make use of such a quotation; and if I may advise you, trust not me, nor others, in our citations, but, if you can, consult the authors, and see the context. Yet in general I answer. All this makes nothing for the *first* or *second* opinion, or against our present *proposition*: because what those *Roman* Doctors say, is spoken of *Transubstantiation* only in comparison to the *third* opinion, which they supposed might contest with it for Scripture-evidence, not to the *first* or *second*, (by the *third* I mean, *the remaining after consecration with Christ's true body not only the properties, but the substance of the bread*,) whilst meanwhile they affirm, against the *first* and *second* opinion, the true substance of *Christ's body* (some way or other) *with the elements*, from Scripture it self to be most clear and evident. Therefore Mr. *Blondel's* saying in the title of that chapter, that *they confessed the expositions of Protestants compatible with the words of the Gospel, and St. Paul*, is true indeed; but it is only of *some Protestants* (namely the *Lutherans*) of another persuasion than he, or Dr. *Taylor*. See Dr. *Taylor* p. 104. where he confesseth these Authors to be for *Consubstantiation* only, and the being of *Christ's natural body* (tho they deny the body to be in the Eucharist *modo naturali*, as Dr. *Taylor* cannot but know) together with natural bread. Yet indeed they cannot be said to be for *consubstantiation* neither, since *transubstantiation* is their *tenent* also, whilst they profess themselves to acquiesce in the Church's determination, but this not from conviction of *Scripture* or *reason*, but evidence of *tradition*.

§. XX. Having premised thus much, to shew that any arguments from Antiquity, tho supposed to be against *Transubstantiation*, yet if they put *Consubstantiation*, or some other manner of *Substantial Presence* of *Christ's Body* with the consecrated elements, prejudice not at all our present proposal set down p. 33. I proceed to confirm it. And this,

Arguments that they held corporal presence with the symbols.

First,

First, from that *usual prayer* in the consecration of these 1. *Their* elements in all *Liturgies* and *Missals*, (of the antiquity of which *firming* a anon,) *ut Deus Spiritu suo dona sanctificet, faciatque ea corpus & change of the sanguinem Filii sui.* Blondel p. 469 confesseth this phrase not elements in only in the modern forms, but in all the other ancient *Liturgies*, to Christ's c. 21. yet is this phrase laid aside in the forms of the Reformation. Instead of which our *English* hath these words: *Hear us O Merciful Father, and grant that we receiving these thy creatures of bread and wine, according to thy Son our Saviour's holy Institution, in remembrance of his death and passion, may be partakers of his most blessed body and blood &c.* but no prayer that those elements may be made his body and blood.

And from those ordinary expressions in the Fathers, whereby is signified not only the real *body* and *blood* of Christ to be received in the action or communication of the Sacrament; but the bread and wine to be, to be made, to be changed into; of them to be made Christ's body and blood, not by the virtue of worthy receiving, but by the virtue of the consecration (preceding the receiving,) *quæ sit Dominicis verbis*, (therefore these in no Liturgy omitted,) & *invocatione Divini nominis*. See many of these expressions in Blondel, 4. c. 4, 5, 6, 7, *propof.* and *Cassand. consult. art. 10.* The Fathers calling the Eucharist Christ's body when in altari, when in manibus Sacerdotis, (*hoc ipsum corpus Magi habuerunt in præsepi, nos in altari; illi in ulnis Mulieris, nos in manibus Sacerdotis, &c. Chrysost.*) which shews, that what presence they held of Christ's body in the Sacrament, they held it ante usum, with the consecrated elements, and not only with the worthy receiver. These two expressions, to be revered for antiquity, I find in S. Ignatius Bishop of Antioch An. Dom. 71. his Epistles, (I mean those Epistles free from the paraphrase allowed by Archbishop Usher and Dr. Hammond, (one in Ep. ad Philadelphicos. Si quis schisma facientem sequitur, regnum Dei non hæreditat. --Stude igitur una Eucharistia uti; una enim caro Domini nostri Jesu Christi, & unus calix in unionem sanguinis ipsius, unum altare, & unus Episcopus cum Presbyteris &c. the other in Ep. ad Smyrneos: Quid enim juvat me quis, si me laudat, Dominum autem meum blasphemat, non confitens ipsum carniferum (who said also, secundum videri ipsum passum esse before this) afterward it follows; ab Eucharistia & oratione recedunt (Theodoret dial. 3. quotes it, oblatione recedunt) propter non confiteri Eucharistiam carnem esse Salvatoris nostri Jesu Christi pro peccatis nostris

nostris passam, quam benignitate Pater resuscitavit. Contradicentes ergo huic dono Dei, perscrutantes moriuntur; conferens autem esset ipsis diligere, ut resurgant.

Secondly, From their affirming such a *change* of the *elements*, as was *miraculous*; *miraculous* in such a *manner*, as that, after the words of Consecration, *with, made of, or instead of*, the *substance* of the *Bread*, &c. is the *substance* of the *Body* of *Christ*; that *Body* which was born of the *B. Virgin*: Some of them at least affirming it such a *change*, as that the *substance* or *nature* of *Bread* ceaseth to be; and saying, that our *senses*, for this *matter*, were not to be *trusted*; in whom are found also some of the modern phrases of the *Catholicks* and *Schoolmen*. I will set you down some of them: *Aquam aliquando mutavit in vinum, &c. & non erit dignus cui credamus quod vinum in sanguinem transmutavit? Quare cum omni certitudine corpus & sanguinem Christi sumamus*, Nam sub specie panis datur ibi corpus, & sub specie vini datur sanguis. *Cyril. Hieros. Benedictione etiam natura ipsa mutatur* (*natura, i.e. of the Bread and Wine*)---*sermo ergo Christi qui potuit ex nihilo facere, quod non erat; non potest is, quæ sunt, in id mutare, quod non erant? Non minus est novas rebus dare, quam mutare, naturas.* *Ambr.*---*Sermo Christi immutat quando vult instituta nature, applied to the Eucharist, as if something in Nature is there changed,* *Ambr. de Sacr. l. 4. c. 4.* ---*Hæc tribuit, virtute benedictionis in corpus suum, rerum, quæ videntur, i. e. panis & vini naturam mutans.* *Greg. Nyss.*---*Invisibilis sacerdos visibiles creaturas in substantiam corporis & sanguinis verbo suo secreta potestate immutat.*---*Ante quam invocatione sui nominis consecratur, substantia illic est panis & vini, post verbum autem Christi corpus & sanguis est Christi. Quid mirum autem si ea quæ verbo creare potuit, possit creata convertere? &c.*---*Cæsius Arelat. quoted by Blondel p. 69.*---*Ne ergo consideres tanquam nudum panem & nudum vinum; est enim corpus & sanguis Christi, secundum ipsius Domini verba; quamvis enim sensus hoc tibi suggerit, tamen fides te confirmet, ne ex gustu rem judices. Hoc sciens & pro certissimo habens, panem hunc, qui videtur a nobis, non esse panem etiamsi gustus panem esse sentiat, sed esse corpus Christi, &c.* *Cyr. Hier. Catech. 4. Mystag.* Here observe, that the *presence* of *Christ's Body* is applied not only to the *Receiver*, but to the *Elements*; else why should the *Fathers* press the mistakes and errors of *sense* about the *Elements*? For what *Protestant* warns his *Scholars* of a *fallacy* of their *senses* in

in the Eucharist?—*Chrysost. in Mat. Hom. 83. Credamus ubique Deo, nec repugnemus ei etiamsi sensui & cogitationi nostræ absurdum esse videatur quod dicit—quoniam ergo ille dixit, Hoc est corpus meum, &c. Num vides panem? num vinum? num sicut reliqui cibi in secessum vadunt? absit, ne cogites: quemadmodum enim si cera igni adhibita illi assimilatur, nihil substantiæ remanet, nihil superfluit; sic & hic puta, mysteria consumi corporis substantia, Chryf. Hom. de Euch. in Encœniis.—Forte dicas, aliud video, quomodo tu mihi asseris, quod Christi corpus accipiam; quantis probamus exemplis, &c.—Panis iste panis est ante verba Sacramentorum, ubi accesserit consecratio, de pane fit caro Christi. Ambr. Besides these, methinks two passages in Dr. Taylor's Book (tho not urg'd by him to such a purpose) one p. 320. of the *Eutychians*, using this principle or argument (now all proof proceeds a notiori ad minus notum) that in the Sacrament the Bread was changed into Christ's Body, to prove that so the Human Nature might be into the Divine; And another p. 343. of *Averroes* his saying, That the Christians Eat their God: Do shew, that a substantial change of the Bread into Christ's Body, was not so rare an Opinion in the Church in ancient times. They also use words very emphatical for to express such a change of the Bread; see them set down in *Blond. p. 156. in Dr. Taylor p. 267.* The Greek Fathers, μεταβολή, μετατέτασις, μεταποίησις, μεταπίστωσις. The Latins, conversio mutatio, transitio, migratio, transfiguratio. And they prove the possibility of such a change (as they suppose) made in the Elements, from God's Omnipotency; and from several instances of other changes; but all such, as they conceive miraculous, done by the Power of God in the Old Testament, and by our Saviour in the New. Among which instances these are very usual, The Creation, with a Word, of all things at first out of Nothing; Than which how much easier to change the Nature of things already in being? The Rod of Moses chang'd into a Serpent. The Water of Nile into Blood. The fetching Water out of the Rock. The dividing of the Red Sea, and of Jordan. Elisha's word bringing Fire from Heaven. Elisha's making the Iron to swim. Our Saviours changing Water into Wine (a frequent instance.) Our Saviour's preternatural Conception of a pure Virgin; comparing this union of Christ and the symbols (for the fourth Opinion also holds something of the Bread remaining with Christ's Body) with the Incarnation, with the change of the Bread that our Saviour eat into his Body by Nutrition; with Angels appear-*

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ing to men in *bodily shapes*; with man's being *regenerate*, made a *new creature*, partaker of the *Divine Nature*, *Flesh of Christ's Flesh*, and *Bone of his Bone*, by the *Spirit*. Which last, tho some Writers (*Blond. c. 4. §. 8. prop. 17.*) bring in as a Diminutive of the pretended *change* of the *Sacramental elements*, yet *St. Paul* calls it a *great mystery Eph. 5.* and *St. Austin*, a *greater effect of Gods power than the Creation*; and *Chrysostom* (in *Joh. c. 3. v. 6.* that which is born of the *Spirit is Spirit*) saith, *Formatio primi hominis & mulieris ex latere ejus; Helisei preterea miraculum, qui ex fundo ferrum revocavit; transitus Judeorum per rubrum mare; piscine ab Angelo commotio; mundatio Naaman Syri a lepra in Jordane; hæc omnia generationem & purgationem futuram, tanquam in figura, permoustrarunt.* Lastly, with the *change* of our *Bodies* that shall be at the *Resurrection*.

They urge some difficulties about it, not incident to a *change* only of *sanctification*, as for example; *Nyssen. Catech. Orat. c. 37.* *Cum solum illud corpus, quod Deum suscepit, hanc gratiam acceperit --ut per communionem immortalis nostrum factum sit particeps incorruptionis, oportet considerare, quomodo fieri queat, ut cum unum illud corpus assidue per totum orbem tot fidelium millibus impertiatur, totum cujusque per partes evadat, & in seipso totum permaneat.* *Chrys. l. 3. de Sacerdotio*, speaking of the *Sacrament*, *O miraculum--qui cum Patre sursum sedet in illo temporis articulo omnium manibus pertractatur ac se ipse tradit volentibus illum accipere.* They forbid enquiring after the *quomodo* (*nunquam in tam sublimibus rebus (quomodo) aut cogitemus aut proferamus.* *Cyr. Alexand.*) and frequently exhort the people to a firm belief, without any doubting of the truth thereof. *Epiph. Anchorat. p. 60.* (bringing it in for a *simile*, How Man may be Gods Image) saith of the *Eucharist*, *Videmus æquale illud non esse, nec simile, non susceptæ carnis imagini, non divinitati ipsi, quæ videri non possit, non membrorum lineamentis ac notis. Illud enim rotundum est & sensus expers; & nihilominus ex gratia pronunciare voluit; Hoc meum est, hoc. Neque quisquam est, qui ei sermoni fidem non adhibeat* (for so in their giving It, the Priest anciently said *Corpus Christi*, and the Communicant answer'd *Amen.* *Ambr. de Sac. l. 4. c. 4. Apost. Const. l. 8. c. 26.*) *Nam qui verum illum, (i. e.) sermonem, or Christum, esse non credit, a gratia & salute prorsus excidit, verum quodcunque tandem audierimus, aut crediderimus, ipsius esse credimus, &c.* As *B. Forbes* also notes *de Euch. l. 1. c. 1. §. 27.* That the Faith more properly requir'd

at the receiving the Sacrament, is, *ea fides qua creditur verbo Christi dicentis, Hoc est corpus meum: credere Christum esse ibi etiam carne vivificatrice presentem.* Of which S. Austin saith, *Crede & manducasti.*

Considering the foresaid passages in the Fathers, methinks I miss some candor in Mr. *Blondel*, (if perhaps he intended to make a history of the Fathers opinions in this matter,) that whereas he is so punctual in the 8th. propos. of the 4th. cap. he is so remiss in the 6th. especially in not taking notice of the *miraculousness* the Fathers held in the change, and their recourse to *omnipotency* for it; as likewise of some other things I shall mention anon. See for the truth of the things I have said in this Section, the authorities quoted by *Blond.* 4. c. 6. prop. and more at large in *Bellarmin's* whole 2d. book de *Euch.* or in 4. sent. II. dist. 1. & 3. sect. But if you desire more perfectly to inform your self, (because quotations are but short pieces dismembred from the context, and glosses are made upon them according to the interest of the writer that selects them;) spend an hour or two in a publick library, and read more especially these, *Ambros. de myst. initiand.* 9. c. --- *De Sacr.* 4. l. 4. and 5. c. where also you shall find the Canon of the Mass not differing from the present, in any thing of those which the Reformed dislike in the present Mass, save in one, where the elements, but before consecration, are called *figura corporis Christi*. See *Cyril Hieros. catech. mystag.* 4. *Chrysost. Hom.* 83. in *Matt.* --- *Gr. g. Nyss. orat. catech.* 36, 37. c. --- *Euseb. Emyssen.* or the supposed author quoted in *Blond.* p. 69. *serm.* 5. de *Paschate, de corpore Domini*. Now that you need not fear lest you should take in the testimonies of some age by the Reformed disallow'd; know that Mr. *Blondel* holds no doctrine of Transubstantiation to be maintained till after the 10th. age; no alteration of doctrine about the Eucharist till after (in the Eastern Church) the 7th; in the Western Church, the 8th. age; no change of language and expression, till, in the Eastern Church, the 6th; in the Western, the 7th. So that any author for the first 600 years may be securely quoted; and therefore in the present Canon of the Mass, which is granted by Protestants to be the same as in Gregory the Great's time, all things are acknowledged conformable to the doctrine of uncorrupted Antiquity. And whatsoever expressions concerning the Eucharist are made by that Constantinopolitan Council under Constantine Copronymus in the East, and by that of Francfort under Carolus M. in the West, are by Mr. *Blondel* held

ortho.

orthodox. See therefore those passages in the *one*, *Blond.* p. 38. *Ainsi l' image d' icelui* (i. e. the Eucharist) *est sainte, come estant deifée per certaine sanctification de grace*: and --- *ainsi son bon plaisir a esté, que par l' entremise du sacrificeur, qui fait l' offrand en transportoit ce qui est commune a ce qui est saint, le pain de l' Eucharistie come image non mensongere de sa chair naturelle sanctifiée par l' auvenement du Saint Esprit, devinst corps divin.* --- And in the *other*, *Blond.* p. 411. *Car le mystere du sang & du corps du Seigneur ne doit pas maintenant estre dit image, mais verite &c.* and p. 412. *Christ n'a pas dit ceste est l' image de mon corps; mais cecy est mon corps &c.* whether they do not argue such a change of the elements, as the Reformed will not assent to, and the presence of Christ's body (whatever it is in the Eucharist) to be with the Symbols.

3. Offering
the body of
Christ as a
Sacrifice be-
fore commu-
nicating.

3. From their offering to God the Eucharist as a Sacrifice, before their communicating it as a Sacrament, with giving such attributes, and imputing such operations unto it, as seem plainly to evince, that whatever presence of Christ's body there is (and real the second opinion saith it is) in receiving the Sacrament, to the worthy communicant, the same the Ancients conceiv'd to be to the signs, when offered to God as a Sacrifice; neither, supposing Christ's body not accompanying the symbols, do such attributes seem agreeable to Symbols. See those Epithets in the ordinary Canon of the Mass, (allow'd by Blondel to have nothing in it, qui ne s' accorde a l' Escriture, au sens, a la raison, & au tes-moignage de l' antiquité: p. 453.) In S. Ambr. de Sacr. 4. l. 4. c. &c. In Cyril. Hieros. catech. mystag. *Hostia pura, sancta, illibata, immaculata, panis sanctus vite eterne, calix salutis perpetue, &c.* called by Chrysostom, Hom. 24. in 1 Cor. and others, *Sacrificium terribile & plenum horrois, tremenda mysteria*. The author Eccl. Hierarch. 3. c. 3. p. *Pontifex, quod hostiam salutarem, que supra ipsum est, litet, se excusat, exclamans, Tu dixisti, Hoc facite &c.* S. Aust. Conf. 9. l. 12. c. *Cum tibi offerretur pro ea [matre] sacrificium pretii nostri, juxta sepulchrum posito cadavere.* Idem, de Spiritu & littera 11. c. *Dei cultus in hoc maxime constitutus est, ut anima non sit ei ingrata.* Unde & in ipso verissimo & in singulari sacrificio Domino Deo nostro agere gratias admonemur. &c. This is in those words where the Priest saith, *Let us give thanks to our Lord God,* and the people answer, *It is meet and right so to do.* De civ. Dei. 10. l. 20. c. *Cujus rei Sacramentum quotidianum esse voluit Ecclesie Sacrificium.* Contra Faust. 2c. l. 18. c. *Christiani jam peracti Sacri-*
ficii

ficii memoriam celebrant sacrosancta oblatione & participatione corporis Christi. Where is affirm'd an oblation of the same body, of which there is participation. See the expressions of the Fathers in the same manner, of the very body of Christ offered in the Eucharist as received, quoted in the Controversists. See Bell. de Missa 1. 1. 15. c. sect. S. Andreas. -- Ambr. Christus offertur in terris, cum corpus ejus offertur. -- And in 1. c. Lucæ. Cum sacrificamus Christus adest, Christus immolatur. Chrysost. 24. Hom. in 1. ad Cor. Pro victimarum & pecorum cade seipsum offerendum præcepit. In Ep. Heb. 17. Hom. In multis locis offertur, non plures Christi, sed unus ubique Christus, hic & illic plenus existens; unum corpus, non multa corpora. Conc. Nic. (which Protestants pretend all obedience to) 14. can. Pervenit ad S. Concilium, quod in locis quibusdam Presbyteris Sacramenta Diaconi porrigant. Hoc neque regula, neque consuetudo tradidit, ut hi qui offerendi Sacrificii non habent potestatem, his, qui offerunt corpus Christi, porrigant. And in the Acts of that Council there is a notable passage also, part of which Calvin hath urged, as making for his cause; Inst. 4. l. 1. c. 36. s. Huic malo (i.e. prostrernere sese homines coram pane, ut Christum illic adorent) proculdubio voluit obviare Nicæna Synodus, cum vetuit nos humiliter attentos esse ad proposita Symbola. Thus much only he. But I will give you the place more full, as I find it quoted in others. Ita etiam hic in divina mensa ne humiliter intenti simus ad propositum panem & calicem, sed attollentes mentem fide intelligamus situm in sacra illa mensa agnum illum Dei tollentem peccata mundi incruente a Sacerdotibus immolatum, & pretiosum ipsius corpus & sanguinem vere nos sumentes credere hæc esse nostræ resurrectionis Symbola &c. Observe, situm in sacra illa mensa agnum illum Dei. See likewise their expressions, as of the body of Christ as received as a Sacrament, so offered as a Sacrifice for salvation and remission of sins for the living, and for the dead, in Bell. de Miss. 2. l. 2. c. sect. Secundo. Justin. in dial. cum Tryphone dicit Sacrificium vaccæ quod offerrebat pro elephantiacis fuisse figuram Eucharistiæ, quæ offertur pro expiatione peccatorum. Hieron. in comment. in Tit. 1. c. Si Laicis imperatur, ut propter orationem abstineant se ab uxorum coitu, quid de Episcopo sentiendum est, qui quotidie pro suis populique peccatis illibatas Deo oblaturus est victimas? Aug. Civ. Dei, 20. l. 25. c. falth, Sacrificium pro peccato offerri in Ecclesia usque ad diem Judicii, sed non ulterius. Chryl. in Act. Hom. 21. Non frustra oblationes pro defunctis fiunt, &c. -- Non simpliciter (i.e. to no purpose) Minister clamat pro

his qui defuncti sunt in Christo, & pro his qui illorum memoriam faciunt. Quid dicis? In manibus est hostia, & omnia propolita sunt bene ordinata; adjunt Angeli, adsunt Archangeli, adest filius Dei; cum tanto horrore astant omnes; astant illi (i. e. ministri) clamantes (as before, offerimus pro his qui defuncti &c) omnibus silentibus; & putas simpliciter hæc fieri? (i. e. pro defunctis.) Igitur & alia simpliciter, & quæ pro Ecclesia & quæ pro Sacerdotibus offeruntur, & quæ pro ubertate ac multitudine? absit. I have written this at large, that you may see the custom of St. Chrysostom's times concerning the oblation of this Sacrifice, the Prayers &c attending it, not to be varying from those we find in the Missals or Liturgies, either the pretended-ancient, or modern.

And see *Blondel*, p. 378. the *Conc. Constant.* using the same expression, *offrent pour le salut du corps & de l'ame la vray image de Christ.*— And the *Conc. Franckfort*, p. 407. *Qu'elle est faite invifiblement par l'esprit de Dieu; consacree par le Prestre invoquant dieu, portee par les mains Angeliques fule haut Autel de dieu* (the words in the Mass) *& que par elle les peches sont remis, qu'elle ne peut ni accroistre ni diminuer: (as Images are &c.)* For these things, Calvin (*Instit.* 4. l. 17. c. 11. s.) after he had as much as might be mitigated the sense of Antiquity, confesseth, *veteres quoque illos alio hanc memoriam detorsisse, quam institutioni Domini conveniebat; quod nescio quam repetita aut saltem renovata immolationis faciem eorum cæna præ se ferebat, & excusari non posse, quin aliquid in actionis modo peccaverint. Imitati sunt enim propius Judaicum Sacrificandi morem, quam aut ordinaverat Christus, aut Evangelii ratio ferebat.* And indeed it is somewhat strange, that the Fathers are made in the matter still not to differ from the Reformed; but in their language, in their ceremonies confessed to concur with the Catholics. This using by the Ancients of the Eucharist as a Sacrifice before communicating, I find not Dr. Taylor to take any notice of, which yet methinks makes much for their conceiving a real presence with the signs; concerning which is our present discourse.

4. Using adoration before communicating.

4. From their Adoration and also Invocation of the body of Christ on the Altar, or with the Symbols; I say, not adoration of Christ's body, or Christ as in Heaven in the act of communicating, (which is all owned by those of the first and second opinions, tho I think only practised by the Church of England) but adoration of Christ's body as present with the Symbols, before communicating: And such to have bin the practice of Antiquity,

I think will appear from many passages in the Fathers.

See Clem. *Apost. Const.* l. 2. c. 61. *Diaconi absoluta oratione, alii oblationi Eucharistiae sunt intenti, ministrantes corpori Domini cum timore, alii &c.* And afterwards, *accipiant Dominicum corpus, & preciosum sanguinem, gradatim cum pudore ac timore tanquam ad Regis Corpus accedentes.*---Nazianz. *Orat. de obitu Gorgoniae*, speaking of his sick Sister in the Night-time going to Church, and praying before the Altar, to be cured, he saith, *Ad Altare cum fide procumbit, eumque qui super illud colitur magno cum clamore obtestans, &c.* After these, I pray you read over again those quotations, about Adoration, of St. *Austin* and St. *Ambrose* *Obs. 2. Chryl. Hom. 24. in 1 Cor. Hoc corpus etiam jacens in praesepi reveriti sunt Magi--& cum multo metu ac tremore adorarunt. Imitemur ergo vel barbaros nos caelorum cives, &c.*---*Tu autem non in praesepi vides, sed in Altari non foeminam eum tenentem, sed sacerdotem vides stantem, & spiritum cum magna copia (perabunde) proposita supervolantem, &c.* (greater excitations of Reverence) *nos ergo ipsos excitemus, & formidemus, & longe majorem quam illi barbari ostendamus reverentiam, &c.*---*Non enim Angelos, nec Archangelos, neque Caelos, sed ipsum eorum ostendo Dominum. Vidisti quemadmodum quod est omnium praestantissimum & maxime honorandum; vides in terra: neque solum vides, sed etiam tangis, sed etiam commedis, &c.* *Hom. 61. ad Pop. Antiochen. Si pura sunt vestimenta adora & communica.*---*In Ephes. Hom. 3. he calls it sacrificium quod illi stupent & venerantur Angeli.*---*So Hom. 83. in Mat. Angeli videntes horrescunt, neque libere audent intueri propter emicantem inde splendorem.*

See the former Quotation, p. 98. The places are frequent in *Chrysostom*, where he speaks of the presence, and adoration, and trembling of Angels, at these Sacred Mysteries. This for Adoration; but see him also for Invocation: *Hom. 41. in 1 Cor. Non sunt enim haec temere excogitata* (he speaks of Praying and Offering the Eucharist for the Dead) *neque frustra eorum, qui decesserunt, in divinis mysteriis meminimus, Et pro ipsis accedimus, rogantes agnum propositum qui mundi peccatum tulit; sed ut inde eis aliqua sit consolatio, &c.* And see *Hom. 21. in Acta Apostol.* where he makes this special presence of our Lord a time of more acceptable audience, ---*Domino praesenti dum mors illa persuitur & horrendum Sacrificium, Et ineffabilia Sacramenta. Nam quasi sedente Rege quicunque voluerit perficit, ut autem surrexit quicunque dicit frustra dicit. Ita & nunc, quamdiu proposita fuerint mysteria, &c.*

A Discourse on the EUCHARIST.

See the place,--- and afterward, *sicut quando Regum trophæa statuntur,--dimituntur qui sunt in vinculis per illud tempus, ubi autem transierit hoc tempus qui nihil assequutus est nihil obtinet, ita sane & hic.* A place I think much worth the noting, why at the time chiefly of the celebration of the Mysteries all manner of *Invocations* were made. See a kind of *Invocation*, *Dionys. Areop.* or the Author *Eccl. Hierarch. c. 3. par. 3* *O divinissimum & sacrosanctum Sacramentum dignanter aperis obducta tibi operimenta significantium signorum, & perspicue nobis fac appareas, &c.* And see for *Adoration* what Mr. *Blondel* quotes of the same Chapter for his calling them *symbols*, *Blond. p. 88. le president de choses sacrées s'étoient debout devant les treisaintes symboles---& tout le Clerge se leve devant les treisaints symboles, comme devant Christ.*

See *Theodore* in the place quoted before, p. 74. You may find it likewise in *Blondel p. 59. Signa mystica intelliguntur ea esse quæ facta sunt, (i. e. by Consecration) & creduntur & adorantur, ut quæ illa sint quæ creduntur.* See that place of *St. Hierom.* in his Preface to *Theophilus Alexand.* upon the Translation of his Epistle quoted *Blond. p. 56.* where speaking of the Utensils of the Altar, the Chalice, &c. he saith, *que ne peuvent estre dits n'avoir point de sainteté, mais que par la société du corps & du sang du Seigneur ils doivent estre vénérez de mesme necessité, que le corps & le sang.*

Lastly, See that *Constantinopolitan Council* under *Constantine Copronymus*, quoted by *Blondel* for Orthodox in the matter of the Eucharist, yet held they Worship due to the Eucharist (which they call'd the only true Image of Christ) because this by *Divine Consecration* is *Deificatum*, and made *Divinum Corpus*; tho they affirm'd any Worship given to any Artificial Image of our Saviour, or to any Human Form, to be *Idolatry*. I will set you down the words somewhat higher than where *Blondel* begins them.---*In talem igitur blasphemiam & impietatem cadentes pudore suffundantur, atque averſentur seipsos & talia facere (i. e.) depingere Christum desinant; Neque hi solum qui faciunt, verum etiam qui falso nomine factam & dictam ab ipsis Christi imaginem venerantur.* See for what follows *Blond. p. 378. Exultent & letentur, Et libertate lingue fruentur, quicunque veram Christi imaginem sincerissima mente facientes desiderant & venerantur & ad salutem animi corporisque adſerunt, quam (imaginem) ipse Dominus noster Deus summus sacerdos tradidit suis sacerdotibus, &c.* 'Tis probable, that the used veneration of the consecrated symbols was urg'd before this Council

cil to countenance that given to *Images*. And the Council saith something afterwards, that the *Eucharist* had no *humane shape*, lest *Idolatry* to other *humane shapes* of *Christ* might have been countenanc'd by it.

But the *Assembly* in the West at *Franckfort*, opposing the *worship of Images*, and practising *that* to the *Eucharist*, together with the *Conc. Nic. 2dum.* affirmed the *Eucharist* to be not an *Image* of *Christ's* body, but his *true body*. See *Dr. Taylor* p. 316; "The words of *type* and *image* in the question of the Holy Sacrament were disliked by the Assembly at *Franckfort*; because, if the Sacrament were an *image*, as they of *Constantinople* said, then it might be lawful to give reverence and worship to some *Images*. Thus he. Whence it follows, that all the three Councils agreed in this, the *eneration of the Eucharist*. Add to this, what is said by the *Doctor* p. 343. that in *Averroes's* time, who lived about *A. Christi* 1000. *Christiani adorabant quod comedebant*, (tho not in such a gross sense as the Philosopher understood those words,) which *Adoration* what reason the *Doctor* hath to restrain to some mistaken souls of *Averroes's* acquaintance only, I know not. See likewise *Tail.* p. 279. where that of *St. Austin*, *contra Faustum* 20. l. 13. c. *Propter Panem & Calicem nonnulli nos Cererem & Liberum colere existimabant*, argues the *Christians* worshipping of the *Eucharist*. Neither doth *St. Austin's*, *ritu nostro amplectimur*, say any thing contradictory to it: only if not to the *Catechumeni*, much less to the *Heathen*, did the *Fathers* use full explanations of this ineffable mystery.

August. in *Psalm.* 33. concione 1. *Nondum enim erat sacrificium corporis & sanguinis Domini*, quod norunt fideles, quod sacrificium nunc diffusum est toto orbe terrarum. *Conc. 2.* Quomodo ferebatur in manibus ejus? quia cum commendavit ipsum corpus suum & sanguinem suum, (i.e. in his last Supper,) accepit in manus suas, quod norunt fideles &c. See the quotation out of *Epiphanius*, p. 93. Where he saith, *Hoc meum est*, but names not *corpus*. This frequent in *St. Austin*, and others. But what need of such disguising the business, if all the *catechumeni*, *fideles*, or unbelievers were to know, was only in plain language, that the consecrated Bread was *signum corporis sui*, to the worthy receivers of which *sign* God communicated all the benefits of his Passion. Thus much of their *adoration of Christ* in the *Symbols*, of which *Mr. Blondel* in his *fourth chap.* which gives a history of the *Fathers* doctrine, takes no notice.

5. *Holding an oral manducation of Christ's body &c.*

5. From their holding not only a *Spiritual*, but an *oral* manducation of the *body and blood* of Christ, and it to be received not only by the *good but wicked*; which necessarily infers its *presence with the Symbols*. *Austin* mentioned before p. 123. *Cum danterem carnem suam manducandam sanguinemque bibendum fidei corde atque ore suscipimus*. *Cyprian* 5. *serm. de lapsis*. speaking of those, who after having denied Christ come to the Sacrament, faith; *Vis infertur corpori ejus & sanguini; & plus modo in Domini manibus atque ore delinquant (i. e. in receiving,) quam cum Dominum negaverunt*. *Chrysostom*. *Hom. 83. in Matt.* *Quare non oportet esse puriorem, tali fruente sacrificio? Quo Solari radio non splendidiorum manum carnem hanc dividente; os, quod igni Spirituali repletur; linguam, que tremendo nimis sanguine rubescit!* And in 1 Cor. 11. 17. *Reus erit corporis.* --- he faith, *Risus intempesticus, urbanitas, & facietie exitio plena, feasting, &c. & hac facis Christi mensa exceptus, illo die quo dignus es habitus, qui ejus carnes lingua tangeres.* --- *Manum tuam expurga, & castiga linguam & labra, que ingressus Christi fuere vestibula, &c.* *S. Gregory* in 4. *lib. Dialog.* (in whose time *Mr. Blondel* cap. 17. grants there was yet no alteration concerning the doctrine of this Sacrament,) *Est quidem in peccatoribus & indigne sumentibus vera Christi caro, & verus sanguis, sed essentia, non salubri efficientia.* See concerning *S. Austin's* opinion p. 132.

From Christ's *body and blood* being held in the *hands* of the *Priest* of the *communicants*, (for the use of putting into their mouths is, tho ancient, yet somewhat later than the times of those Fathers we mention) from their exceeding *care*, that no part thereof should fall to the ground &c. that it should not be *seen* by the *heathen*, or the *catechumens*, I suppose lest their weakness should have some disesteem thereof. *Basil. de Spiritu Sancto* 27. c. speaking of many Traditions not published in writing from the founders of Christianity, but *secretly conveyed*, faith, *Pulchre quidem illi, nimirum docti, arcanorum venerationem silentio conservari, Nam quæ nec intueri fas est non initiatis. Qui conveniebat horum doctrinam publicitus circumferri scripto, Horum doctrinam (i. e.) the Consecration, Prayers, &c. in the celebration of the Eucharist.*

Add to these, the *same honour and reverence* continued to the *Eucharist*, as to the *body of Christ*, in their *reposition* and *reservation* of some part thereof after the *communion* ended, to be distributed, when need was, to the *sick* &c. (or also to be *communicated*

nicated *another* day (as in some time of *Lent*) even in the *Church*. See *Conc. Const. 6. in Trullo Can. 52.*) See for this reservation the Testimonies of Antiquity gather'd in the Controversists; as in *Bell. de Eucharistia l. 4. c. 3.* See *S. Austin's Sermon to the new-Baptiz'd*. In *Fulgent. Bapt. Ethiop. ult. cap.* and *Daille* on it *Answ. to Chaumont p. 42.* and the *confession of Calv. Instit. l. 4. c. 17. f. 39. Sed enim qui sic faciunt (i. e. Sacramentum reponunt) habent veteris Ecclesie exemplum fateor verum in re tanta & in qua non sine magno periculo erratur, nihil tutius, quam ipsam veritatem sequi.* True, if we certainly knew it: But when every Writer pretends his Doctrine to be the Truth (For who tells us, that himself lies?) *nihil tutius quam Ecclesie consuetudinem sequi*, that so we may not forsake the Truth.

To some of these *five Considerations* from which we gather the Fathers to have held a *substantial presence of Christ's Body with the Symbols*, something is said both by Mr. *Blondel* and Dr. *Taylor*, and others; but what seems to me no ways satisfactory.

§. XXI.
Answers of the Reformed to these Arguments.
1. Concerning the change of the Elements into Christ's Body.

To the *first, second, and third*, they say, (but I would wish you to peruse their own Books, lest their *Answers* may receive some *wrong* by my relation, or something in them more *considerable* be omitted by me,) they say then, that where the Fathers say, 1. *That the Bread after Consecration is the Body of Christ.* 2. *That of the Bread by Consecration is made the Body of Christ.* 3. *That after Consecration it ceaseth to be Bread.* 4. Or, *That it is not only Bread.* 5. *That the Nature and Substance of Bread by Consecration is chang'd into Christ's Body, &c.* they mean a only: 1. Is a *sign* or *Sacrament* of Christ's Body; or his Body in *Sacrament*; or (as Dr. *Taylor* p. 266) the Bread is *verily* the Body of Christ, *truly* his Flesh, and the Wine *truly* his Blood] (How?) *by a change of condition, of sanctification, and usage.* 2. That of Bread is made [the *Sacrament*] of his Body. 3. That it *ceaseth to be Bread*, i. e. common Bread. 4. That it is not *only* Bread, by reason of the *Grace of Consecration added to its nature.* 5. That the nature of it is chang'd from *simple Bread* to *pain benit*, or *Sacramental Bread*; and that it acquires a new essence, i. e. the essence of a *Sacrament*.

See such *solutions* in *Blondel*, p. 64. &c. in his Margin, and p. 222, 224. So in his Explication of the Canon of the Mass, p. 452. See likewise p. 470. where it petitions, *ut (oblatio) fiat nobis*

A Discourse on the EUCHARIST.

nobis corpus & sanguis dilectissimi filii tui Domini nostri Jesu Christi, he expoundeth *Corps &c. en Sacrement*. Again where it, *ut quotquot ex hac Altaris participatione sacrosanctum Filii tui corpus & sanguinem sumpserimus, &c.* he interprets *prendrons [le Sacrament du] sacro-sainct corps de ton fils, qui est ce mesme sacro-sainct corps en representation & signification*, (where note also, that he holds not any substantial presence of Christs Body to the worthy Receiver, in which thing those of the second Opinion I think will not consent to him.) Lastly, they say, That, by *change of the Elements*, the Fathers mean no more than an *accidental Sacramental conversion*; a *change of condition, of sanctification and usage, and efficacy*; as a Table (by *consecration*) is chang'd into an Altar; a House into a Church; a Man into a Priest; as the Water of the River into the *Laver of Regeneration*. See this in Dr. Taylor p. 270. and the like in Blondel, p. 472. *Bref par tout ce pain est apellé sainct de mesme que le calice, la table, la palatine, sont apeller saincts, Ascavoir entant qu'ils servent a une usage sainct, &c.* without any presence of Christs Body either to them or instead of them. See Blond. p. 156, 157, 174; &c. Taylor p. 266. Now tho (as it appears I think above) the *expressions* of the Fathers, for such a *change* of the *symbols*, as that, after Consecration, the *substance* of Christs Body is there with them, are so full, as 'tis hard to say such a thing more plainly than they do: Yet that they are not in such a *sense* to be understood, they urge many things.

B First, That we must not interpret them so as to make them contradict themselves, or one another. See Blond. p. 158, 232. Then they shew, that the same Fathers, that use these *high expressions*, yet cease not to call the *Elements*, even after Consecration, *images, figures, types, similitudes, signs, sacraments of the Body, &c. representations, memorials, exemplars, symbols, Corpustypicum, & symbolicum, & mysticum*. See many more Blond. c. 4. prop. 8. and Taylor p. 313. & p. 290. where that expression of Tertullian is much stood upon (*adv. Marcion. l. 4. c. 40.--- Professus itaque se concupiscentia concupisse edere pascha ut suum (indignum enim fuit ut quid alienum concupisceret Deus) acceptum panem & distributum discipulis, corpus suum illum fecit, Hoc est corpus meum dicendo, id est, figura corporis mei. Figura autem non fuisset nisi veritatis esset corpus. Ceterum vacua res, quod est phantasma* (as Marcion contended Christs Body was) *figuram capere non posset*; and say, that they are Christs Body, not *proprie*, but *aliqua*

aliquo modo &c. γ Now, *idem non est simile*: the sign can't be the very thing signified by the sign; nor the type (figure) the prototype, or the truth. See Tayl. p. 318. Blond. 207. 210. δ Especially these places of S. *Austin* are much insisted on by them; 23. *Ep. ad Bonifacium*. *Si enim Sacramenta quandam similitudinem earum rerum, quarum Sacramenta sunt, non haberent, omnino Sacramenta non essent. Ex hac autem similitudine plerumque etiam ipsarum rerum nomina accipiunt. Sicut ergo secundum quendam modum Sacramentum corporis Christi corpus Christi est, Sacramentum sanguinis Christi sanguis Christi est; ita Sacramentum fidei (i. e. Baptism) fides est.* --Sicut de ipso Baptismo Apostolus, *Consepulti, inquit, sumus Christo per Baptismum in mortem; non ait, sepulturam significamus; sed prorsus ait, consepulti sumus: Sacramentum ergo tantæ rei non nisi ejusdem rei vocabulo nuncupatur.* So in *Psal. 33. Concio. 2.* *Ipse se portabat quodammodo, cum diceret, Hoc est corpus meum.* ζ. In *Psal. 98.* upon those words in St. *John*, *Verba quæ locutus sum vobis spiritus est & vita.* --*Spiritualiter intelligite, quod locutus sum; non hoc corpus quod videtis manducaturi estis, & bibituri illum sanguinem quem fufuri sunt, qui me crucifigent; Sacramentum aliquod vobis commendavi, spiritualiter intellectum vivificabit vos. Etsi necesse est illud visibiliter celebrari, oportet tamen invisibiliter intelligi.* De doctrina Christiana 3. l. 16. c. --*Si præceptiva locutio est aut flagitium aut facinus vetans, aut utilitatem aut beneficentiam jubens, non est figurata; si autem flagitium aut facinus videtur jubere, aut utilitatem & beneficentiam vetare, figurata est. Nisi manducaveritis, inquit, carnem filii hominis, & sanguinem biberitis, non habebitis vitam in vobis. Flagitium vel facinus videtur jubere, figura est ergo præcipientis Passionis Domini esse communicandum, & suaviter atque utiliter recondendum in memoria, quod pro nobis caro ejus crucifixæ & vulnerata sit.*

¶ To these they add some other places of St. *Austin*, wherein he saith the unworthy Communicants receive the Sacrament of Christ's body, but not his Body; which argues the body at least not present with the Symbols. Such that tract 26. in *Johan.* *Qui non manet in Christo, & in quo non manet Christus, proculdubio nec manducat (Spiritualiter in my book) carnem ejus, nec bibit ejus sanguinem, licet carnaliter & visibiliter premat dentibus Sacramentum corporis & sanguinis Christi; sed magis tantæ rei Sacramentum ad judicium sibi manducat.* And tract 59. where he saith of the Apostles and Judas: *Illi manducabant panem Dominum, ille panem Domini, contra Dominum.* I find likewise urged by some, two

places out of *Chrysostom*: One out of 20. *Hom. in 2. Corinth.* that he there prefers the poor as being *reipsa* or *ipsummet corpus Christi*, before the Sacrament, or *corpus Christi in Altari*: but searching the place, I find (and so may any that please to peruse it) the comparison not to be at all between the poor and *corpus Christi in altari*, but between the poor and *altare, quia capit corpus Christi*. Another, out of 11. *Hom. in Matth. of the opus imperfectum*; where it is said, *vasa sanctificata &c. in quibus non verum corpus Christi, sed mysterium corporis ejus continetur*. Words plain enough, but none of *S. Chrysostom's*. See *Bell. de Euch. 2. l. 22. c.* and *Erasmus* his Preface to that work. To which *Dr. Taylor's* reply, p. 308. no way satisfies me, it not following, that because they happen to be inserted among *S. Chrysostom's* works, therefore he must be esteemed a good Catholic that writ them: which rule should it generally pass, the *Protestants* would have much the worse by it.

There are urged also by them two places out of the same book of *S. Ambrose*, which here we have made much use of against their tenent. The one place, *de Sacr. 4. l. 4. c. Vinum & aqua in calicem mittitur, sed fit sanguis consecratione verbi cælestis*, (i. e. by the words, *Hoc est corpus meum*, pronounced by the Priest.) *Sed forte dices, Speciem sanguinis non video. Sed habet similitudinem. Sicut enim mortis similitudinem sumpxisti*, (i. e. in not seeing any crucifixion of him in the Sacrament,) *ita etiam similitudinem pretiosi sanguinis bibis, ut nullus horror cruoris sit, & pretium tamen operetur redemptionis*. The other places, 6. l. 1. c. where the Father makes a recapitulation of things formerly said. *Sicut verus est Dei Filius, -- ita vera caro, quam accepimus. -- Forte dicas, quomodo vera? qui similitudinem video, non video sanguinis veritatem. Primo dixi tibi de sermone Christi*, (i. e. the words of Consecration, *Hoc est &c.*) *qui operatur, ut possit mutare & convertere generalia instituta naturæ. Deinde, ubi non tulerunt sermonem Christi discipuli ejus*, (Jo. 6. 52. How can this man give us his flesh to eat?) *ne igitur plures hoc dicerent, veluti quidam esset horror cruoris, sed maneret gratia redemptionis: ideo in similitudinem quidem accipis Sacramenta, sed vere naturæ gratiam virtutemque consequeris*.

3. These things they strengthen with the *Conc. Constant.* under *Constant.* *Copronymus* calling the Eucharist the *Image of Christ's Body*; and *Christ's Body* *σῶμα*, not *ὄρα*, see *Tail. p. 313. Blond. p. 378. &c.* and with the inference of the 2. *Conc. Nice*, in their refusing the *Constant. Conc.* where they say, *Demittentes quidem mendacium quadantenus veritatem contingunt confessi dicium fieri corpus panem*.

x. At

* At si imago corporis est, non potest sane fieri divinum Corpus, urged by Mr. Blondel p. 385. therefore, The Fathers likewise making it *imago, figura, &c.* by this deny it to be *Corpus Divinum*.

λ Again, with the Form of the Canon of the Mass, which they say plainly makes for them against *substantial Consecration*.

μ For in it both before the words of Consecration, there is an Oblation made of the Elements, and that *pro Ecclesia Catholica; & pro peccatis, &c.* See that Prayer; *Suscipe sacrosancte Pater; and—Te igitur clementissime Pater—*both before the Consecration (not to be denied saith Bellarmine, & veteres Patres passim idem tradunt, saith he, i. e. that the Creatures of Bread and Wine in the Eucharist are offer'd to God: see him *de Missa* l. 1. c. 27.) and there they are call'd *dona sancta, sacrificia illibata, &c.*

ν And likewise some of those Expressions and Forms of Oblation, which are made after Consecration in the Roman Canon, are put before it in some other Liturgies.

ξ Again, after the Consecration many expressions are found in the Roman Canon no way fitting to the presence of Christs real Body: As the praying, that God would accept these Offerings, i. e. accept of his Son, say the Romanists, (as if he were at any time not acceptable,) accept them as he did that of Abels, Abrahams, Melchisedechs Sacrifices, (saith Blond.) ou bruts, ou inanimés; a fit comparison to Christ his Son! That God would command them *perferri per manus St. Angeli tui in sublime Altare suum, in conspectu, &c.* i. e. the Body of our Saviour to Heaven; where it is continually. And in other Liturgies, as that of St. James, they being call'd Bread and Wine, and the Fruits of the Earth, after Consecration; and particularly, in that Form set down in the *Apost. Const.* l. 8. c. 17. where after the words of Institution rehears'd (by which words they are suppos'd to be Consecrated) it follows—*Rogamusque Te ut benigne respicere digneris super hac dona proposita in conspectu tuo, & complaceas tibi in ipsis in honorem Christi tui; Et mittas S. Spiritum super hoc sacrificium testem passionis Domini Jesu, ut ostendat hunc Panem Corpus Christi Tui, & hunc Calicem Sanguinem Christi Tui, ut qui eum percipiunt, &c.* See much more to this purpose in Blondel, from p. 454, to 467.

§. XXII. Secondly, For the *miraculous instances* by which the Fathers use to illustrate the *change* of the *Bread* into the *Body* of Christ, *Concerning* Mr. *Blondel* p. 315, seems to deny the Fathers to have acknowledged any *miracle* at all in the Eucharist, saying, *ou est le Pere, qui dit que les symboles soyent changes miraculeusement?* (which I am astonisht at, and the rather, when presently after he saith, that *Chrysostom* and others *ont consideré l'Eucharistie comme un objet plein des merveilles,*) and then he urgeth *Aug. de Trin. l. 3. c. 10.* as if that he denied all *miracle* in the Eucharist. I look'd diligently upon the place; and I found nothing at all there advantageous for Mr. *Blondel* to this purpose. St. *Austin* falls into a discourse there, that there are several things *de materia corporali, quæ tamen ad aliquid divinitus annuntiandum nostris sensibus admoventur*: And these, either *natural*; where, amongst others, he instances in *Jacob's Stone*, which he Consecrated. Or, which are made by *Men*, and these, *vel aliquantulum mansura, sicut potuit Serpens ille æneus exaltatus in Eremito; vel peracto ministerio transitura; sicut panis ad hoc factus, in accipiendo sacramento consumitur.* Then adds he—*sed quia hæc omnibus nota sunt quia per homines fiunt* (as the brazen Serpent and the Bread used in the Sacrament are things made by Man) *honorem tanquam religiosa possunt habere, stuporem tanquam mira non possunt*; he goes on, *itaque illa quæ per Angelos fiunt, quo ignotiora; eo mirabiliora sunt nobis, &c.* All he saith then is, That the Bread, or brazen Serpent, have no wonder in the substance or matter of them, for men make them both. Now who affirms any *miracle* in any thing that is *visible* in the Eucharist? The *miracle* is in that which is *invisible*, the presence of Christ's Body with the signs.

But could any justly argue from hence, That the Cure of the Man by looking on the Serpentine figure of Brass was not *miraculous*, because St. *Austin* says, the Brass or Figure shapen by Man had nothing *miraculous* in it, but was known and ordinary?

Having clear'd this passage of Mr. *Blondels*, now to go on: I say, for those *miraculous instances*, they endeavour to qualifie the matter, in saying;

That some of them are only *accidental mutations*, not *substantial*; as, the bringing Water out of the Rock by *Moses*; Fire from Heaven by *Elijah*; Iron made to Swim on the Water by *Elisha*, &c. See Mr. *Blondel* p. 165.

Or becoming *new creatures* and members of Christ by *Regeneration*, (a comparison in the Fathers which the *Reformed* make much use of, see *Blond.* p. 100.) But if you still press upon them the *miraculousness* of these *mutations*, tho' *accidental*, they answer;

That *some* of those *instances* argue another or greater *change*, than any party will allow of, in the Eucharist, and what proves *too much* proves *nothing*. See *Taylor* p. 347. 274. 278.

That the *effect* produced by the instrumentality or upon the receipt of the consecrated *Elements* in the Eucharist is *miraculous*, and no way proportioned to the *natural qualities* of them; as also the *efficacy* of the water of Baptism, and the real *mutation* which it causeth in the soul, is *supernatural*.

And lastly, that *some* of the same *miraculous mutations* are applied to *Baptism*, (for which chiefly a passage in *Ambrose de Sacram.* 2. l. 3. c. is quoted,) and other *sacramentals* or *rituals* of the Church: which *Sacramentals* the Fathers also illustrate by the change made in the Eucharist, and affirm such change to be in the *one* as in the *other*. See for this *Blond.* p. 165. 316. 101. &c. *Tail.* p. 276. See *Calvin Instit.* 4. l. 17. c. 14. 5 *Patres hic quoque* (i.e. in Baptism) *mirificam conversionem statuunt, cum dicunt ex corruptibili elemento fieri spirituale animæ lavacrum*. See *Daille's* first Reply to *Chaumont* p. 30. &c.

Add to these that it may be said, that the *second Opinion*, in affirming the *Substantial Presence* of Christ's Body to every *worthy receiver*, affirms a most *miraculous effect* in the Eucharist, (tho' this not having any reference to the *signs*), and therefore seems to concur with these *testimonies* of the Fathers, as professing in the Eucharist a *work* of God's *Omnipotency*.

As to the *third*, that of the Fathers using and offering the *Eucharist* before *communicating* as a *Sacrifice* &c. I do not remember that Dr. *Taylor* takes much notice of it, but Mr. *Blondel* faith 4. c. 9. *prop.* that they *celebrated* or *offered* it *only* as a *memorial*, *image*, *representation*, *antitype* of the *Sacrifice* upon the *Cross*; and then heaps up many *testimonies*, where the Fathers call it by these and the like names.

§. XXIII.
Concerning
a Sacrifice.

To the 4th, *Adoration of Christ in the Sacrament*, and that *before communicating*, (which seems to pinch closer than any of the rest,) I find them to say little or nothing with any close application

§. XXIV.
Concerning
Adoration.

plication to the testimonies brought out of the ancients.

1. In general they say ; *Christ may be worshipped when we receive the Eucharist or Symbols of his Body*, (for which practice Daille (in the Reply to Chaumont) quotes and allows of the Church of England,) but *Christ as sitting at the right hand of God in Heaven*, not as in his body there present. See Calvin, *de Christianæ pacificationis ratione* p. 50. *Fateor certe Christum, ubicunque simus, esse adorandum, in cæna vero cum se nobis fruendum offerat, rite aliter recipi nequit, quam si adoretur. Sed hoc queritur, sursumne an deorsum respiciat nostra adoratio? Quum in cælesti gloria resideat Christus, quisquis alio se convertit ejus adorandi causa, ab ipso discedit.* And *Instit. 4. l. 17. c. 37. s. In cæna adoratio ea est legitima, quæ non in signo residet, sed ad Christum in cælo sedentem dirigitur.*

To the same purpose writes Dr. Taylor p. 343. and quotes St. Austin as speaking of such Adoration.) So Dr. Hammond in his Treatise of Idolatry, 67. s. "Our Church adores Christ in the Sacrament, (as it signifies an *action*, in which certainly Christ is) not Christ's *body* locally present under the *shape* of the Elements. Thus he. But this *worshipping* of Christ in the Sacrament, as it signifies an *action*, in the end of the *Section* is explained to be only this : That *we* in that time and place, *when and where he is eminently represented by the Priest, and offered to God for us* (i. e. re-representatively,) *do worship him*, (i. e. as being according to his *humane nature* only in heaven. See 65. s.)

But I find some *expressions* in some of them, when shaping answers to the Fathers, (tho I do not well understand them, therefore I shall set you down their own words,) as if they did allow of something more, namely of *adoring Christ as someway there present*; present both to the *worthy receiver*, and to the *Mysteries or Symbols*. Of which Dr. Taylor thus in answer to that saying of Ambrose, [*Adorate scabellum &c. Per Scabellum terra intelligitur, per terram caro Christi, quam hodie quoque in mysteriis* (i. e. the Eucharist or Symbols) *adoramus; & quam Apostoli in Domino Jesu adorant,*] "We *worship* &c. (saith the Doctor,) for we "receive the mysteries as representing and exhibiting to our soul "the flesh and blood of Christ. So that we worship it [*he means "the body or the flesh of Christ*] in the sumption and venerable usages of the signs of his Body : but we give no *divine honour* to the signs. And thus Daille (2d. Reply to Chaumont p. 29.) in answer to the places of the Fathers: *Il y a une enorme difference entre [adorer le Sacrament] & [adorer Jesus Christ au Sacrement,*

crament, ou es mysteres] Le second signifie ou Adorer Jesus Christ, en communiant a son Sacrement (ce que nous faisons volontiers, puisque nous le croions Dieu) ou Adorer Jesus Christ, qui est present au Sacrement, ascavoir par toi dans le coeur des communicans; & en mylere dans les signes, come la chose signifiee est presente en celle qui la signifie. Les Peres ne disent & ne font que le second; & ceux de Rome commandent & pratiquent le premier.

And thus Rivet (*Annot. & Animadv.* p. 92.) in answer to the same Father: ---*Propriam adorationem deberi vero Christi corpori, quod nobis est nunc videri, & sola mente percipiendum, nemo pius negabit.* So in Bishop Andrews *Resp. ad Bellarm. Apolog.* 8. c. I find in Answer to the Fathers sayings urged by the Cardinal, this: ---*Recipe Christum in Eucharistia vere presentem, vere & adorandum statuit: rem sc. Sacramenti; at non Sacramentum; terrenam sc. partem, (ut Irenæus,) visibilem, (ut Augustinus.)* --*Nos vero & in mysteriis carnem Christi adoramus cum Ambrosio; & (non id, sed) eum, qui super altare colitur.* Nazianzen's saying: --*Nec carnem manducamus, quin adoremus prius, cum Augustino. Et Sacramentum tamen nulli adoramus.* But here I am left in the dark, whether Christ may be adored as corporally present with the Symbols (the *res visibilis*) and that before communicating. See what he saith concerning this Presence, in what is quoted out of his first *cap.* before.

Lastly, I will set down what AP. Spalato, and Bishop Forbes say, who speak plainly, and I suppose in this are allowed by the Church of England; since they seem here to maintain only her opinion of the real presence of Christ's very body, not to the signs, but to the worthy receiver only: tho of Bishop Forbes his opinion see more hereafter. Thus therefore they: see *Forb. de Eucharist.* 2. l. 2. c. 8. & 9. s. *Quod ad adorationem hujus Sacramenti attinet: quum qui digne sumit S. Symbola, vere & realiter corpus & sanguinem Christi in se corporaliter (modo tamen spirituali, miraculoso, & imperceptibili) omnis digne communicans, (is the worthy communicant to worship, but not the unworthy, because Christ's body is there present to the one, but not to the other?) adorare potest & debet corpus Christi quod recipit; non quod lateat corporaliter in pane, aut sub pane, aut sub speciebus & accidentibus panis; sed quod quando digne sumitur panis sacramentalis, tunc etiam sumitur cum pane Christi corpus reale, illi communicationi realiter præsens; ut inquit Archiep. Spalat. Repub. Eccl. 7. l. II. c. A gain: An Christus in Eucharistia sit adorandus, Protestantes sanio-*

res non dubitant ; in sumptione enim Eucharistiæ (ut utar verbis Archiepiscopi Spalat.) adorandus est Christus vera Latrìa : siquidem corpus ejus vicum & gloriosum, miraculo quodam inexplicabili, digne sumenti præsens adest ; & hæc adoratio non pani, non vino, non sumptioni, non Comestioni, non signis, sed ipsi Corpori Christi immediate per sumptionem Eucharistiæ exhibito debetur & perficitur.] Here these seem to allow an Adoration of Christ, as present in the Sumption of the Sacrament ; but not of him before, as present with the Symbols.

2. Of those of the *third* Opinion, who hold *Christ's Body present with the Symbols*, yet some deny *Adoration* of this *Body* so present *lawful* ; upon such grounds as are also urged in *subsidiis* by *Calvin* and his Followers, namely, because *Corpus non jubet se adorari in Eucharistia*. See *Calv. Inst.* l. 4. c. 17. §. 35, 36. *An res erat nullius momenti Deum hac forma adorare, ut nihil nobis præscriberetur ? Cum de vero cultu ageretur, tanta levitate fuerat tentandum, de quo nullum usque verbum legebatur ? Qui sacramenti adorationem excogitarunt eam a seipsis somniarunt, citra scripturam, ubi nulla illius mentio ostendi potest.* So *Rivet. Exam. Animad.* Grot. *Christus nullibi jussit, ut eum in sacramento adoraremus ; nec legimus Apostolos, cum eis exhibitum fuit, accubitum mutasse in adgeniculationem.* So others ; in *Eucharistiam Christum esse non ut adoretur, sed ut manducetur* : Others, *non esse idem corpus Christi & Christum.*

But yet some of them grant *Adoration*, not of the *Sacrament*, but of *Christ present* with it, *lawful in usu Cænæ* ; or at such time as they grant him to be *present* with the *symbols*. And some of the *Calvinists* object against the *Lutherans*, That the lawfulness of *Adoration* is a necessary Consequent upon their Tenent of *Christ's presence* with the *symbols* ; see *de Pace Eccl. sent. Mort.* p. 10. And note here, that whereas the *Lutherans* generally are said to renounce *Adoration* ; 'tis meant, not of the renouncing of the *Worship* of *Christ* in the *Sacrament*, which some allow, but of the *Worship* of the *Sacrament*.

3. All generally acknowledg, That the *consecrated Symbols* are to be used with *Reverence* and *Respect*, as *Holy things*. Therefore *Rivet* saith of the *Fathers*, and of some *Lutherans*, *Annot. & Animado.* p. 92. *Voluerunt (quod & de Theodoro sentiendum) ad sacra signa percipienda, cum reverentia esse accedendum, propter Dei potentiam.*

4. Lastly,

4. Lastly, They all contend, That the *Symbols* may not be Worship'd for *Christ*; or, as being *Christ*; or, with the *Worship due to Christ*: And if they be, That it is *Idolatry*, i.e. Worshipping a Creature for the Creator: Which Worship of the *Symbols* for *Christ*, they object to the Church of *Rome*. And this is all that I can find said by them concerning the ancient practise of *Adoration*: The fourth thing we Consider'd.

Now (as I said) these their *Answers* to the former *points* seem to me (at least the most part of them) very *unsatisfactory*; and if you please to review them, as I have plac'd the Letters, to avoid Repetition, I shall as briefly as I can propose to you my Reasons.

§. XXV.

To that then which is said in their Answer to the *first* Argument [from the Letter *a* to *g*] it may be Reply'd: That taking some other *instance* by which is signified only a representation or similitude; as this Proposition, when the Apostle saith 1 Cor. 10. *The Rock is Christ*: If any one, to explain only this similitude or representation, should make such expressions as the Fathers use concerning [*This is my Body*;] as [*Christ was made of the Rock*] or [*The Rock was chang'd into Christ*, &c.] they would be judg'd very improper and absurd. That, that Party will not admit of such interpretations of the Fathers meaning (so seeming contrary to this expression) in other places quoted by them against the *Romanists* Reply to their Answer to the first Argument out of the Fathers, as namely, in that of *S. Austin* quoted hereafter. *Non hoc corpus quod videtis*, &c. Where, it being answer'd, that [*non hoc*] was exclusive to the *qualities* then accompanying it, not to the *substance*; *Daille* (in his second Reply to *Chaumont* p. 45.) saith, *c'est nous tenir pour des Enfans que de nous vouloir payer de telles desfaits*.

For these
Replies.
To a.

But especially such interpretations seem more unreasonable from any of the *second* Opinion, who hold the *substantial Body* of our Saviour (not altogether *absent* in the Eucharist, but) most certainly *present*, tho by a *miraculous* and *ineffable manner*, to the *worthy Receiver*; and therefore hold also a possibility of its being *present* with the *Symbols*; and yet will force these plain expressions of the Fathers, that *de facto* it is so, to another sense.

But (of whatever constructions these Speeches may be thought capable) I think the *miraculousness* of the *change* of the *Elements* alledg'd by them, and the *Adoration of Christ*, as being with the Signs, before Communicating, practis'd (of which more by and by) will put the meaning of those phrases of the *Ancients* out of doubt.

To 2. 7.

In Answer to what is said from [β] (meaning of those phrases of the *Ancients*) to [δ] as a necessary reason of such *interpretations*, I must intreat you to read over again what I have written in the *second Observation*, p. 6, 7, 8, &c. Where I have shew'd, what little reason those of the *second Opinion*, who hold a *real presence*, have to move such an Objection, p. 8. But secondly, I think there it is sufficiently clear'd also, that the expressions of the *Symbols*, being a *sign, image, type, figure, &c.* of the *Body*, as then *present* with them; or of the *Symbols* or *Body* it self then *Sacramentally present*, being a *type, figure, &c.* of the *Body* as it once suffer'd on the *Cross*, do well consist with the *substantial presence of Christ's Body* in the *Sacrament*, with the *Symbols*; and with the *miraculous* and *supernatural* mutation (which is affirm'd by the *Fathers*) of those *Symbols* in part into that *very Body*. In part, I say; for a *total change*, of all that is visible or sensible of the *Elements* into the *Body of Christ*, none affirm; but that after Consecration still a *sign* remains distinct from the *thing signified*. For this is willingly yielded, that what is chang'd into the *Body* can be said no longer a *sign* or *symbol* of it. But yet, supposing a *total change*, two other Propositions may still be true:

1. That those *symbols*, after Consecration or that *change*, are *figures, &c.* of Christ's *Body*.

2. That after Consecration, that *body* into which they are chang'd, in that *manner* in which it is there existent, is a *figure, &c.* of it self, as after *another manner* once existent upon the *Cross*. Hence, take any of those *Fathers* who use the highest expressions concerning this *mutation*, as, *Ambrose, Chrysostom, Greg. Nyssen, &c.* yet do they as familiarly use the words also of *sign, sacrament, figure, &c.* in some of those senses above, as any other.

Now since both these; That of the *Elements* being chang'd into Christ's *Body*, and that of their *remaining signs*, as properly understood, are no way incompatible: The excuse of using some violence upon the *one* phrase, namely that of *mutation* (which

Mr.

Mr. Blondel confesseth p. 155, in appearance *plus favorable à l'opinion de Rome*) to accord it with the *other*, namely that of *type* and *figure*, &c. is taken away. For to be *figure* or *sign*, in respect of what remains unchang'd, whether it be the *substance* of the Elements, or only their *properties* or *species*, well consists with a true *change* of the *rest* into Christ's *Body*, if the *species* only remain; or with a *miraculous change* of Christ's *Body* to be join'd with, or contain'd in, the Elements, if the *substance* of them still remain. But such a *miraculous change* into Christ's *Body* no way consists with the *Elements* being only a *Sacrament* or *sign* thereof, without any *real presence* with them of that *Body* into which they are said by Omnipotency to be *chang'd*. For now where is there any such *miracle* shew'd about the *Symbols*? Where any mistake or mis-information of the *sense* beholding them? And if any contend, that they are call'd *figures*, &c. in some Texts of the *Fathers*, with exclusion to the *presence* of Christ's *Body*; Resp. 'Tis with exclusion not to any *real presence* of this *Body*, (as the *second Opinion* will grant, who affirm it really present to the worthy Receiver,) nor to any *real presence* with the *symbols*; but only to some *manner* of the *presence* thereof; namely, as *it was when Crucified*.

That this *Answer* may seem the more warrantable, I refer you to Dr. Taylor, p. 20. who there us'd it in another matter. This of the Father's Language: But the next Ages after the Fathers (the Seventh and Eighth Age) proceeded contrary to the *Reformed*, in their judgment of the sense of *Antiquity*; rejecting the words of *Figure* and *Image* (as oppos'd to a *real presence*), and abetting the *miraculous change*. See *Anastafius, Damascen*, the Second *Nicene Council* in the East, that of *Francfort* in the West, following the former expressions of *Nice*, as quoted in *Blondel*, p. 365. Tho I suppose they deny'd not, *Figure*, and *Image*, and *real Presence*, taken in several respects well to consist together. And indeed, supposing that the Fathers were all of one mind in this obscure *mystery*, and that they held all what the *third* or *fourth* Opinion pretends they did; yet so many several things consider'd in the Sacrament [*Christ's Passion*, or his *Body* as on the Cross, commemorated; *Christ's Body*, as present with the *Signs*, offer'd as a Sacrifice to the Father; and then fed upon by the Communicants: The *Symbols* mean-while only visible, and nothing besides; used in this sacred action as *Signs*, *Figures*, and *Similitudes*, not only of Christ's *Body* as present in one manner,

but of It not present in another, (namely, as it convers'd in the World, and suffer'd for us); these Symbols Offer'd likewise, and Eaten, as well as the Body] must needs produce diversity of Expressions; now looking one way, now another, according to the thing to which they relate; the like variety to which I know not whether any other subject in the world is capable of.

In that place of *Tertullian*, *Figura corporis* (according to what is said before, and in *Obs. 2.*) argues not, that *Tertullian* held not *verum corpus* to be together with *panis*, the Figure. Which seems to be his opinion, by his saying before [*fecit panem corpus suum*]; which *panis* was in the Old Testament (tho this much oppos'd by *Marcion*, who deny'd the Old Testament, and all the types and relations thereof to the New) also (as *Tertullian* shews presently after this) a Figure of *Christ's Body*; and by that phrase after [*non capit figuram*], and by his expressions elsewhere concerning it, That, *ad uxorem l. 2. c. 5. Non sciet Maritus quid secreto*, (i. e. the Eucharist) *ante omnem cibum gustes? & si scererit, panem, non illum, credit, esse, qui dicitur*. [If this be an assertion, and not (as *Junius* thinks it is) an interrogation rather, referring to *Infanticidium Apol. c. 7.*] And that *de Idol. c. 7. Semel Judei Christo manus intulerunt, isti quotidie corpus ejus lacescunt*; speaking of the Eucharist. And that *adv. Marcion. l. 1. c. 14. At ille quidem (i. e. Christus) nec aquam reproboavit Creatoris, &c. -- nec panem, quo ipsum corpus suum representat*, (i. e. presentem reddit, if we may interpret it by the same sense of the word in *l. 4. c. 22. Itaque jam representans eum, i. e. Deus Christum*) *Hic est Filius meus; utique subauditur, quem repromisi representans, (i. e. presentans).*

To y.

To y. How the same in some sense may be said, to be like or unlike it self, see before. But, there being two things in the Sacrament; and something remaining after Consecration, which is not the Body of Christ, but the Symbol thereof, &c. None say, that Christ's Body in the Eucharist is the Image, or sign, figure, or similitude of it self, as in the Eucharist: But either, that the Symbols are signs, figures, &c. of the Body; or, the Body, as in the Eucharist, a figure, &c. of the same Body as Crucified.

To a.

To [s] that *S. Austin* held a real presence of Christ's body in the Eucharist, those of the second opinion I think will not deny. That he held this its presence in the Eucharist to be with the symbols also before communicating, I think is clear from his other sayings. quoted p. 38, &c. The words, immediately before those here

here quoted, are, *Nonne semel immolatus est Christus in seipso, & tamen in Sacramento omni die populus immolatur, nec ubique mentitur qui interrogatus, cum responderit immolari. Si enim Sacramenta &c.* From this it seems plain, that St. *Austin* speaks of the Eucharist, as signifying Christ's *immolation* on the Cross, and so tis rightly said, not *properly*, but *secundum quendam modum*, or *quodammodo*, the *Body* of Christ as the *Body* was in that manner existent. And thus *Paschasius* answered this place above 800 years ago.

But it is capable also of another answer, (and so some other places like it,) That by *Sacramentum* S. *Austin* (there) means the *symbols*: That *corpus Christi* may be predicated *quodammodo* of the *sign* thereof, (whether it be the *substance* or only the *species* of the bread,) namely, after such a manner as the *Consubstantialists* say, *Hic panis est corpus meum*. And thus *Algerus* answered this place against *Berengarius*, before any Council had decreed *Transubstantiation*. Lastly, S. *Austin* instanceth in *Baptism*; that the Apostle saith in it, *consepulti sumus*, because *Baptismus sepulturam significabat*: but none may lawfully conclude from hence, that S. *Austin* held *Baptism* only to signify *grace*, and not to confer it; neither therefore may he, that the *Sacrament* of the Eucharist only signified Christ's *Body*.

To { } 1. The place in *Psalms* 98. Since S. *Austin* speaks here of *eating* it; all those who hold the *worthy receiver* to *partake* and *eat* that *very substantial body* which *suffered* for them upon the cross, can make no use of this place. Now for this I must remember you again of *Calvin's* expression: --*Neque enim mortis sue tantum beneficium nobis offert Christus, sed corpus ipsum in quo passus est*. And see what Dr. *Taylor* saith p. 20. 2. Note, that S. *Austin* elsewhere (as in *Psalms* 33. upon those words, *Accedite ad eum & illuminemini*; and *contra Faustum* 12. l. 20. c.) saith as plainly the seeming-contrary to this: *Judei de crucifixo tenebrati sunt, nos manducando & bibendo crucifixum illuminamur*. --*Et nunc bibimus quod de Christi latere manavit*. 3. In the very same 98. *Psal.* are those words quoted before. *Nemo autem carnem illam manducat nisi prius adoraverit*, which shews either Christ's very *flesh* in the Eucharist, or adoration of another creature for the *flesh* of Christ. 4. I see no reason why that old answer may not pass, given long since against *Berengarius*, quoting this place, *Non idem corpus*, (i.e.) *in propria sua specie*, accompanied with the natural qualities of *flesh* and *blood*;

Nota.

To { }.

1.

2.

3.

4.

A Discourse on the EUCHARIST.

Non in specie mortali & visibili, ut aderat tunc præsens discipulis suis, sed alio modo impassibiliter & invisibiliter se habens. Neither doth Daille's Reply (in his 2d. answer to Chaumont p. 45.) move me, "[that when corn is first sown, and eared, and threshed, and so ground, and moulded into bread, we may with the same reason maintain, that the eater of this bread eats not the same corn that was threshed &c, because its now changed in its qualities,] because this alteration about our Saviour's body, as it is invisible, impassible, &c in the Eucharist, is much more strange than that he instanteth in. But that all such expressions, as we make this to be, are not improper, see the Apostles 1 Cor. 15. 37. *Thou sowest not that body that shall be, i. e.* with such and such qualities and ornaments as it shall come up, tho it shall be *idem numero corpus* in the resurrection; and so *flesh and blood shall not inherit the kingdom of heaven*, tho flesh otherwise qualified shall inherit it: for our Saviour's glorified body had *flesh and bone*. Luk. 24. 39. And see St. Austin's discourse upon these places, Ep. 146. where, to reconcile *caro possidebit*, and *caro non possidebit* &c, he saith, *caro secundum substantiam possidebit, caro autem, cum secundum corruptionem intelligitur, non possidebit*. And so for the wheat sown: *Non quod triticum*, saith he, *non erit ex tritico; sed quod nemo seminat herbam, stipulam, &c, cum quibus ista semina exurgunt*.

5. Lastly, the same phrases are found in other Fathers, whose opinion perhaps is more clear than S. Austin's, that the same body that was crucified is in the Sacrament received: as in S. Ambrose comment in Luc. 18. urged by Daille 2d. Rep. to Chaumont p. 331. and in S. Hierom. in Ephes. 1. cap. where he thus on 7. verse. *Dupliciter vero sanguis Christi & caro intelligitur: Spiritualis illa atque divina, de qua ipse dixit, Caro mea vere est cibus, & sanguis meus vere est potus: & nisi manducaveritis carnem meam, & sanguinem biberitis, non habebitis vitam eternam; vel caro & sanguis, quæ crucifixæ est, & qui militis effusus est lancea. Juxta hanc diversitatem, & in sanctis ejus diversitas sanguinis & carnis accipitur; ut alia sit caro, quæ visura est salutare Dei, alia caro & sanguis, quæ regnum Dei non queant possidere*. But here he means [alia] in quality only, as is shewed before. This distinction of Christ's flesh in S. Hierom Dr. Taylor qualifies thus, p. 10. *That Body which was crucified. is not that Body which is eaten in the Sacrament, if the intention of the Proposition be, to speak of the eating it in the same manner of being. But [that body which was crucified is the same we do eat] if the intention be, to speak of the*

the same thing in several manners of being and operating; the same answer the Doctor gives here I conceive fits this place of S. Austin. To the place (*de doct. Christiana*) *flagitium* or *facinus* can appear only in the Capernaitan conceit of eating it (as I mentioned but now in the answer given to the last place urged by Berengarius) in *propria sua specie* as accompanied &c. see p.

Therefore the Father meaneth only that the text was not so to be understood. But supposing that it is indeed Christ's very body we receive in the Eucharist, yet what *flagitium*, what horror, can any apprehend in it, as he receives it after another manner of being, *impassibiliter, invisibiliter se habens*, under the visible species only of bread and wine? As for that the Father saith afterward, that the locution is *figurata*, and inculcates only a memorial of the Passion &c. it is very true, tho Christ's very Body that suffered on the Cross be granted to be present also in the Eucharist; because it is not in the same manner present, and in its Eucharistical presence relates to the other: for which see what is said (that I may not often repeat the same things) before, in the 2d. Observation. p.

— and below [*of the sacrifice of the Eucharist being a representative or commemorative in respect of that of the Cross*] p.

yet in this place S. Austin seems to speak, not of the manducation of Christ's body made more particularly in the Eucharist, but *extrasacramental* and in general; as by faith it may, and is to be done at all times by us in a spiritual manner; and as our Saviour's auditors might have eaten it at that very time, when he made this Sermon to them. Therefore it is worth the marking that what in some verses of this Chapter he expresth by feeding, in others he promiscuously denoteth by believing, on him. See Jo. 6. 35, 40, 47, 64, compared with 50, 53, 54, 57.

To these places that follow quoted out of S. Ambrose, I answer to the first. That there are two ways to understand *similitudo sanguinis* or *crucoris*; either *similitudo, non cruor* (or *veritas crucoris*) or *similitudo, non species* (or *exterior apparentia crucoris*), lest there should so arise some horror from it. Now that the Father opposeth not the *similitudo* to exclude *cruor* or *veritatem crucoris*, his assertion before puts out of doubt, *vinum & aqua fit sanguis Christi*, and *sanguis* not in *figura* or *sacramento*, but *verus sanguis*; as appears in the latter place quoted. Which assertion occasions the objection. His meaning therefore is, *Bibimus similitudinem &c, ne sit horror, sed sub qua similitudine continetur, licet non videatur, veritas*. To the 2d. place, *vere naturæ gratia & virtus*.

A Discourse on the EUCHARIST.

thus may be understood either *virtus & gratia sanguinis*, either *simul cum natura sanguinis* or *sine natura sanguinis*. But if it be taken this latter way, then the Father after such high expressions will be made to assert in earnest no more than a Zuinglian, and this interpretation will never consist with what goes before, [*vera caro & veritas sanguinis sicut verus Filius & sermo Christi mutans generalia Instituta natura,*] upon which an objection being raised [*non video sanguinis veritatem*, therefore there seems to be there in the Cup no such thing,] he that makes the Father to deny, under *similitudo, veritatem sanguinis*, makes him in his answer to grant the objection, and reverse his former positions.

To [n] I will first set you down for an *allay* some other places in *S. Austin*, expressing *carnem & sanguinem Domini* to be received by the unworthy: and then you will better digest the common answer to these places. *Contra Donatistas* s. l. 8. c. To illustrate (against them) that --- *Is nullo modo facit, ut Baptismus bonus non sit, aut ut omnino Baptismus non sit, quisquis eo sive quia in heresi, sive quia in pessimis moribus vivit, non legitime utitur*, he brings in a *simile* from the Eucharist. *Indigne quisque sumens Dominicum Sacramentum non efficit, ut quia ipse malus est, malum sit; aut, quia non ad salutem accipit nihil acceperit. Corpus enim Domini & sanguis Domini nihilominus erat etiam illis, quibus dicebat Apostolus; Qui manducat indigne, judicium sibi manducat & bibit. In Matt. 11. Sermon upon those words, [Qui blasphemaverit in Spiritum sanctum, non habebit remissionem in aeternum,] to illustrate Christum non intendisse omnem sed quendam blasphemantis in Sp. S. reatum, he brings that saying Jo. 6. *Qui manducat meam carnem &c. in me manet*. Upon which, *Nunquid* (saith he) *etiam illos hic poterimus accipere, de quibus dicit Apostolus, quod judicium sibi manducant & bibant, cum ipsam carnem manducant, & ipsum sanguinem bibant?* &c. --- *Sed profecto est quidam modus manducandi illam carnem &c. quomodo qui manducaverit in Christo manet: ---quem modum utique ipse Christus videbat, quando ista dicebat. Sic igitur & in eo quod ait, Qui blasphemaverit---* 162. *Epist.* against the *Donatists*; *Tolerat ipse Dominus Judam: sinit accipere inter innocentes discipulos, quod fideles noverunt, pretium nostrum. Et. 163. Traditorem suum, qui jam pretium ejus acceperat, usque ad ultimum pacis osculum inter innocentes secum esse perpeffus est*. Lastly, see those quotations p. 10, 11, and especially that, where he saith, *Revertes terræ* (i.e. *superbas*) *accipere de corpore & sanguine Christi, adorare,**

adorare, manducare, &c. and this [*adorare*] is such, as he allows to no [other] *creature*, as you may see in his discourse upon *adorate scabellum*: which *adoration* also being before manducation, it sufficiently inferreth S. *Austin's* belief of the *presence* of *Christ's body* with the *symbols* before communicated.

This qualification premised; the common distinction in answer (which was given of old, before any Conciliary decree concerning *Transubstantiation*, and also is set down in *Conc. Trid.* 13. *Seß. 8. c.*) is this. *Quosdam accipere Christi corpus Sacramentaliter tantum*, as the unworthy receivers; yet in which *Sacramental* sumption is the true *body* of *Christ*, tho not the fruit and efficacy, and benefit thereof, as to them that received, but hurt and judgment; (as the same good nourishment is received by the sick and healthful stomach, but as the one is fed, the other is damag'd by it;) *quosdam Spiritualiter tantum, qui voto illum cælestem panem edentes, fide viva (quæ per dilectionem operatur) fructum ejus & utilitatem sentiunt; quosdam Sacramentaliter simul & Spiritualiter*; as the worthy receivers of it who, by the *Sacramental* reception, as well as *Spiritual*, partake more the virtue thereof, than the only *Spiritual* receivers, (but of this more anon,) as also the wicked incur more judgment by their unworthy reception of it, than were it only of the bare *representative* thereof, they thus being in a higher manner *rei corporis Christi* in the *Apostle's* expression 1 *Cor.* 9. Now S. *Austin* means, *non manducant corpus Domini Spiritualiter*.

But if it seem still to some S. *Austin's* opinion, that the wicked do no way at all receive the very *body*, but only the *sacrament* thereof, as understood only as *representing* it: Yet I see not (with submission to better judgments) that it must necessarily infer, that he held not *Christ's true body's* being before present with the *symbols*, and offered to the *wicked*, but only it, by ceasing to be there, (for his *body* is only voluntarily present, and perhaps only in such cases as this may *desinere ibi esse, sicut ante consecrationem ibi non erat*,) not to be received at all by the *wicked*, as many hold it not to be devoured together with the consecrated elements by beasts &c, neither in *specie propria*, nor *aliena*. See before. And *Estius* gives it the place of an argument, 4. *sent.* 9. *distinct.* 3. *seß.* *Peccator magis est Deo abominabilis quam animal brutum, multo minus igitur peccator sumit Christi corpus.* To answer which he holds the opinion contrary to the others; namely, that *a brutis animalibus etiam sumitur non secundum propriam*

priam speciem, sed secundum species Sacramentales.

And see Dr. Field, *Append.* to the 3d. book 17, 18. c. quoting out of *Waldensis Tom. 2. de Euchar.* 19. c. That many, who affirmed the bread to be changed into Christ's *body*, yet held, when unworthy men came to communicate, the *body* and *blood* of Christ to cease to be *present*; and when a *wicked* man is to receive it the *substances* of bread and wine to return &c, why might not S. *Austin's* conceit be the same?

To 3.

To [δ], besides that two Councils not long after (one in the *East*, another in the *West*) opposed that of *Constantinople* in this matter of the *Sacrament*, (see hereafter:)

I can say only this, that *σις* as opposed to *εἶς* must not be taken in such a sense, as that upon consecration the *elements* are not made *divinum corpus*, or *adoration* not due to it. For these two things that Council affirms, as well as *image* and *corpus* *σις* not *εἶς*; and for this the Council of *Nice* that followed, said of those Fathers of *Constantinople*, that *huc illucque se ja-ctantes, inconstantia & minime firma omnia sua dogmata asserunt*. But why may not *Image* here, and *σις* be opposed, not to the *verity* of Christ's *body* in the Eucharist after some manner, but only to its being there as formerly on *earth*, that is, after a natural manner? for it is not in the Eucharist *ουτως*; and the Eucharist so (by other Fathers) is called only an *Image* of it. And why might not the Council of *Nice* mistake the sense of this Council in one point, as well as Mr. *Blond*: p. 411, grants that of *Franckfort* did misunderstand it in another?

To 2.

To [κ], see what is said to [γ]. ---To [λ] (which seems more material than the rest,) with which I shall consider also [χ] their Reply to the 3d Consideration about *Sacrifice*:

To 2.
Concerning
the Sacrifice
of the Eu-
charist.

First I say, if there be found so much, not only in the ancient *Missals* but those now used, that makes against any *substantial* conversion of the *elements* into Christ's *body*; and if the offering the *Eucharist* therein as a *Sacrifice*, is only commemorative of that upon the *Cross*, (in which sense the Reformed also allow a *Sacrifice*,) without involving any special *presence* of Christ's *body* with the *elements*; how comes it to pass, that only the *fourth* opinion retains still the same forms (for the things which are here objected) that were used in St. *Ambrose's* days? (or if only used in the time of *Gregory* the Great, yet then they grant there was yet no corruption in the doctrine concerning the

Sacra-

Sacrament) against whose modern tenents these formes make so much, and that all the other *three* opinions have made *new* formes to themselves, and rejected the *old*? which they plead are so favourable unto them? In doing which things *Luther* is said in the beginning of his book *de abroganda Missa* to object to himself; *Magnum est certe tot seculorum consuetudini, tantæ multitudinis sensui, tantorumque Autoritati reluctari. --Tu solus sapi? totne errant universi? tanta sæcula erraverunt?* Again, how can we more justifie their reverence to Antiquity than in this thing, that they have not taken the boldness to correct, or change, or note in the daily and Publick Service, what makes so much against their present opinions?

Now to come closer to the matter, and to speak a little more fully, 1. (in answer to *x*) in what sense the *Eucharist* is now or was anciently used as a *Sacrifice*; that that which follows may be more cleared by it, and that you may see whether there may be so just cause for that clamor that is made against it, as injurious and derogating from the *Sacrifice* upon the *Cross*:

1. First, 'Tis confess'd, as by the *Fathers*, so by those of the *fourth* Opinion, That the *Sacrifice* made on the *Cross* is the *only Sacrifice* that by its own virtue takes away Sins; and that there is no need of any more Sacrifice for Sin; i. e. for making full satisfaction, and paying the due debt for Sin; that therefore the *Sacrifice* cannot, nor need not, to be iterated in this respect, for then must Christ often have suffer'd, &c. see *Heb.* 9. 25, 26, 28. see *Heb.* 10. 10, 12, 14, 18. That therefore the *Sacrifice* of the *Eucharist* is no *new* or *divers* Sacrifice from that of the *Cross*, no supplement or complement of it, but only representative or commemorative of it; applying (see the manner more explain'd hereafter) unto particular men the remission purchas'd thereby, as also all other fruits and benefits thereof. Which application, as it is said to be obtain'd by Christ's present intercession now in Heaven, by Faith, by Prayer, by the Sacraments, &c. (in a several way) without any suspicion of a diminution or injury done thereby to the merits of the Passion; so may it as safely be attributed to this continual Sacrifice of Christians, the *Eucharist*. For this, see *Conc. Trid.* s. 22. c. 1. *Dominum nostrum in cæna novissima Dilectæ sponsæ sue Ecclesiæ visibili (sicut hominum natura exigit) reliquissæ sacrificium, quo cruentum illud semel in cruce peragendum representaretur, ejusque memoria in finem usque sæculi permaneret, atque il-*

§. XXVI.
The opinion
of the Fa-
thers con-
cerning it.

lius (i. e. of the Sacrifice of the Cross) *salutaris virtus in remissionem eorum, quæ a nobis quotidie committuntur, peccatorum applicaretur.* And so ch. 2. *Cujus oblationis cruentæ fructus per hanc uberrime percipiuntur.* See *Estius sent. 4. d. 12. s. 12, 13.* Dum patres sacrificium crucis unicum & singulare sacrificium Christianorum esse dicunt, intelligunt quod propria virtute Deum placat, quale non est sacrificium missæ, utpote habens vim suam omnem ex sacrificio in cruce peracto.---Nam incruenta seu mystica oblatione corporis & sanguinis Christi (ex doctrina Ecclesiæ) non hoc agitur ut per eam paretur precium, quo redimantur peccata; sed ut applicetur pretium unico illo crucis sacrificio comparatum nobis ad remissionem peccatorum & ad cetera salutaria dona consequenda. Quare sicut unicum illud sacrificium crucis non tollit vim baptismi & aliorum sacramentorum quibus renovamur, sanctificamur, a peccatis purgamur; imo si ut non derogat efficaciam illius oblationis & orationis, qua adhuc Christus in cælis continuo semetipsum pro nobis sistit, & offert patri & continuo pro nobis interpellat; ita nec tollit incruentam oblationem sacrificii missæ aut quicquid derogat ejus virtuti. See the like said in Bellarm. de Missa l. primo, c. 25. Patemur sacrificium crucis vim sempiternam habere ad sanctificandum, &c. atque inde non esse opus alio sacrificio crucis, aut ejusdem sacrificii crucis repetitione.---Negamus autem inde sequi, non posse sine crucis Christi injuria multiplicari sacrificia representantia sacrificium crucis, & ejus fructum nobis applicantia. Nam si ita esset---Efficeremus omnia sacrificia testamenti veteris fuisse peracta in injuriam crucis Christi.---In hoc est totus error adversariorum, quod sibi falso persuaserint, nos tribuere missæ vim remittendi peccata sine ullo ordine ad sacrificium crucis, ---Or, quod Missa vim habeat expiandi peccata sine crucis sacrificio,---sed sacrificium missæ applicat fructum sacrificii crucis. See Dr. Holden de Resol. Fid. l. 2. c. 4. Propitiatorium quidem est hoc sacrificium; sed non eo modo quo sacrificium crucis; puta in redemptionem generis humani: sacrificium enim crucis adeo sufficiens est & abundans, ut nec altero, nec hujus iteratione nobis ulatenus opus sit, in ratione redemptionis. Quapropter vi solius missæ sacrificii nihil meretur nobis Christus, sed per illud nobis applicantur (sicut & per sacramenta) fructus meritorum Christi per immolationem suam sanguineam acquisiti. Haud igitur docet nos divina & catholica fides sanctum hoc sacrificium missæ, ut distinctum (si tamen absolute distinctum) a sacrificio crucis, de se peccata remittere, gratiam augere, justificationem asserre, &c. An autem sit hoc sacrificium absolutum an relativum solummodo (nempe commemorativum, representativum, significativum,) est Theologicarum litigationum materia.

See *Cassand. Consult. de Sac. Corp. & Sang. Chr. & de iteratione per totum*. Some places of which you may find quoted by Bishop *Forb. l. 3. c. 1. f. 21.* and many of the like out of other Authors, set down in that Chapter to which I refer you for them.

Non igitur hic novum est sacrificium; nam & eadem hic est hostia quæ in cruce oblata fuit, (i. e. the Body and Blood of Christ) & commemoratio in mysterio sacrificii illius in cruce peracti, & continuati in cælis sacerdotii & sacrificii Christi in imagine representatio; quo (sacrificio) non efficitur nova propitiatio & remissio peccatorum, sed ea, quæ semel sufficienter in cruce facta est, nobis quoque efficax esse postulatur. Christ making such an Offering unto the same purposes of his Body here on the Altar by his Substitutes, as is by Himself now in Heaven made of the same Body: It being victima perennis & perpetua quæ semel oblata consumi non potest. So de iterat.---in sacra hac actione pro vivis & mortuis, &c. offerri dicitur quando non solum pro iis oblata commemoratur, verum etiam solenni prece pro iis omnibus efficax & salutaris esse postulatur,--- And after, sacrificium non modo Eucharisticum, sed etiam propitiatorium dici posset, non quidem ut efficiens propitiationem (quod sacrificio crucis proprium est) sed ut eam jam factam impetrans, quomodo Oratio propitiatoria dici potest. See Fr. a Sancta Clara on the XXXI. Article of the Church of England, [*sacrificium Missæ*] non est propitiatorium primo, quia hoc competit sacrificio in cruce, licet bene per se, & quasi secundo per applicationem sacrificii cruenti & per commemorationem ejus; adeo ut ratio propitiationis originaliter sacrificio in cruce competat, & illinc seu illius virtute hinc. Ut etiam recte notavit Canus in locis l. 12. c. 12. ubi dicit; Satis esse ut vere & proprie sit sacrificium, quod mors ita nunc ad peccati remissionem applicetur ac si Christus nunc moreretur; ubi rationem propitiationis applicationi mortis Christi tribuit. Et ad eundem sensum citat Gregorium [in seipso immortaliter vivens iterum in hoc mysterio moritur:] mors igitur incruenta in altari virtutem suam derivat a morte cruenta in cruce---& in hoc sensu hoc sacrificium est imago & exemplar alterius in cruce, unde omnis salus radicaliter emanavit. Nulla prorsus hic erit difficultas cum doctioribus Protestantibus, &c. Thus he; where also he saith, that in the later words of the Article (sufficiently vehement) si sobrie intelligantur nihil agitur contra sacrificia missæ in se, sed contra vulgarem vel vulgatam opinionem de ipsis; scilicet quod sacerdotes in sacrificiis offerrent Christum pro vivis & defunctis in remissionem penæ & culpæ, adeo (i. e. in such a manner) ut virtute hujus sacrificii

A Discourse on the EUCHARIST.

crificii ab iis oblati, independenter a crucis sacrificio, mererentur populo remissionem, &c. But this *vulgata opinio*, as no Church maintains, so neither can it (without a high breach of Christian charity) on any Church be charg'd. See *Champney de Vocat. Minist.* against *Mason*, cap. 17. pag. 704, &c. of whom only delivering the common Doctrine of the Roman Church Dr. *Fern* acknowledgeth, That he makes wide difference between the *Sacrifice of the Eucharist*, and that of the *Cross*; and indeed comes to that which we allow in the Eucharist as it is a *Sacrament* (see his *Exam. of Champney* p. 324.) but yet (p. 346.) he grants the Fathers to have Offer'd the *Sacrifice of the Altar* (as they call'd it) which was the representation of Christ's Sacrifice, for the Dead, for an *Impetration of all that Mercy, Redemption, and Glory for them, which was yet behind.* And (p. 354.) he saith, we have *Christ's warrant and appointment---sacramentally here below to represent his own Oblation upon the Cross, and by it to beg and impetrate what we or the Church stand in need of.* Where, in the Celebration of the Eucharist, he plainly involves, not only a *communication of Christ's Body and Blood*, but also a *Representation of the Sacrifice of the Cross, and this Impetratory of Blessings for our Brethren absent, and not only for our selves Communicants.* ---See Bishop *Forbes*, l. 3. de *Eucharistia* c. 2. s. 2, 3, 4, 5. ---*Missam* ---*Sacrificium propitiatorium sano sensu dici posse, recte affirmant Romanenses moderatores, Non quidem ut efficiens propitiationem & remissionem peccatorum, quod sacrificio crucis proprium est, sed ut eam jam factam impetrans*---And s. 5. ---*omnes Janiores Romanenses, quicumque tueantur sententiam de modo veræ & realis præsentie corporis Christi in Eucharistia, agnoscunt oblationem sacrificii missæ incurrentem ab illa una cruenta quæ facta est in cruce, omnem suam vim & efficaciam haurire proinde ut Sacramenta novi Testamenti.* Which may also, I conceive, in some manner be said of the Oblation of Himself by our High-Priest now in Heaven, *Heb.* 8. 3, 4, he not paying the price of our Redemption there now, but formerly upon the Cross.

See in *Blondel* c. 4. prop. 9. the Testimonies of *Eulogius Alex.* and of *Chrysostom* in *Heb. Hom.* 17. The later (not fully set down by him) I will transcribe you,---upon *Heb.* 9. 25. *Quid vero? nos enim quotidie offerimus? offerimus quidem, sed ejus mortem revocamus in memoriam; & ipsa una est non multe. Quomodo una est non multe? quoniam semel fuit oblata, illa illata fuit in Sancta Sanctorum. Hoc est figura illius, & ipsa illius; eundem enim* semper

semper offerimus ; non nunc quidem alium sed semper eundem ; quamobrem unum est sacrificium. Propter hanc rationem quoniam multis in locis offertur, multine sunt Christi? nequaquam. Sed unus ubique Christus, qui & hic est plenus & illic plenus, unum corpus. Quomodo ergo multis in locis oblatus unum est corpus & non multa corpora, ita etiam unum est sacrificium. Pontifex noster ille est qui illam Obtulit hostiam quæ nos mundat. Illam nunc quoque offerimus quæ tunc fuit oblata, quæ non potest consumi, hoc fit in recordationem ejus quod tunc factum est ; hoc enim facite inquit in mei recordationem : non aliam hostiam, sicut Pontifex (i. e. the Levitical High-Priest) sed eandem semper facimus, vel potius hostiæ seu sacrificiî facimus recordationem.

2. Yet do they both affirm the Eucharist to be a true and proper Sacrifice ; (see quotations hereafter.) *In ipso verissimo & singulari sacrificio*, spoken of the Eucharist by St. Austin. True and proper, not as it denies, or is oppos'd to Sacrifice relative to, or commemorative or representative of, another Sacrifice ; namely, the Sacrifice of the Cross. For the same Sacrifice may be *truth* such, and yet *commemorative*. For saith Bellarmin, *Sacrificia veteris Testamenti fuisse commemorationes postea futuri, & tamen fuerunt illa vetera in se vere & proprie dicta Sacrificia, de Missa, l. i. c. 15. sec. quod autem ;* (and so St. Austin in the saying quoted hereafter, *Christiani jam, &c.*) joins *oblatus corporis Christi* with *celebratio memoriæ sacrificiî peracti*. And those among the Romanists ; who hold it not *sacrificium aliquod absolutum*, but *relativum*, or *commemorative* ; yet affirmed to be *verum & proprium*. See Forbes l. 3. c. 1. f. 12, 13, &c. See Mede Diatr. on Mal. Its one thing to say, *that the Lords Supper is a Sacrifice* (i. e. a proper one,) and another to say, *Christ is properly sacrificed therein*. For there may be a Sacrifice which is the representation of another, and yet a Sacrifice too. And that not in a metaphorical but a proper sense, *sect. 5.*

Again, true and proper ; not as if there were exactly found in it all the properties of other Sacrifices, as the word Sacrifice is taken more strictly for a *Slaughter-Offering* ; for the mactation or occision of some thing that hath life, whereby it is put to some pain and suffering. To this saith Estius, *sent. 4. d. 12. f. 12. Non sequitur Christum non immolari in altari quia nihil patitur. Est enim hæc immolatio mystica, & talis qualis Christo nunc Competere potest.* And again, f. 13. *hoc sensu* (i. e. as immolatio was taken by the Fathers for mactatio offerendi causa facta) *non vera.*
sed

sed mystica tantum ab iis agnoscitur immolatio in altari, quam vocant immolationem incruentam. Or, for the destruction and consumption of any thing at all tho inanimate (about which are many curious disputes touching the *consumption* of the *elements* or of *Christ's Sacramental being*, &c, to make this of the *Eucharist* bear the more resemblance to other Sacrifices, methinks to little purpose, since in some thing (*i. e.* in some *mactation*) they grant a difference in it from them all, therefore why not here also say, *est immolatio mystica, & talis qualis Christo nunc competere potest*: See Bishop Forbes his censure of such contests, 3. l. 1. c. 12. s.) Nor yet *true and proper*, as if it had all other properties of that of the *Cross* besides *mactation*, or were propitiatory even in the same manner as it, as is shewn before; for, that only, not this, *propria virtute Deum placat*.

But *true and proper*, in as much as it, by commemorating, and representing again to God that *bloody Sacrifice on the Cross*, and offering to God the very same Sacrifice taken passive, (*i. e.*) the same body of *Christ* that was once sacrificed and slain on the *Cross*, procureth (by way of *impetration*, as other Sacrifices also anciently did, not by any new *merit* or satisfaction) from God *grace*, and *repentance*, and *remission of sin*, (by the merits of the *passion* which are then applied to us,) and *other blessings* Spiritual or temporal, to those who come to God *cum vero corde & recta fide, cum metu & reverentia* &c: coming short therefore in nothing of the true and proper Sacrifices of the Old Testament, but that, as to the visible Symbols, it is an oblation of things *inanimate*; but in this also it resembled of old by the Sacrifice of a perfecter Priesthood, *i. e.* of *Melchisedech*, offered unto God. See Bishop Forbes 3. l. 1. c. 4. sect. *Patres magno consensu* (*qui non est spernendus*) *affirmant Melchisedech panem & vinum non tantum protulisse & exhibuisse Abrahamo ad alendum exercitum, sed Deo primum, quem præclarissimæ victoriæ autorem agnoscebat, usitato modo obtulisse & libasse: ac proinde & Christum, cujus ille figura fuit, in institutione Eucharisticæ ut Sacerdotem idem egisse, i. e.* of *Melchisedech*. Which, that the Fathers generally held to have bin a true and proper Sacrifice, and to have bin by *Melchisedech* offered to God; See Bishop Forbes 3. l. 1. c. 4. sect. *Patres magno consensu &c.* where also 6, 7, sect. he urgeth the concessions of *Mason de minist. Ang. s. libro 3. c.* —and of Bishop *Morton, de Euchar. 6. l. 3. c. 1. s.* Note that I said, this *Sacrifice* procureth or obtaineth from God *remission of sin* &c by way of *impetration*; as also our *Prayers* do, not by an immediate conferring of it, as it is in the Sacraments.

For

For, as *Cassander* saith, *Sacrificium species est orationis, quare non inepte &c. p. 199. Et hoc modo sacrificare, est preces & gratiarum actiones ad impetrandam virtutem illius perennis victimæ propositiæ (i. e. on the Altar) Deo Patri offerre. p. 198. And p. 208. Hic offertur in imagine & mysterio; cum externis precibus & interna fide, & devotione, Sacerdos hostiam illam unicam nomine totius Ecclesiæ Deo Patri sistit, & per eam--Sacrificium hoc laudis, & fidei & devotionis gratum & acceptum esse postulat.*

3. And so *Bellarmin. de Missa 2. l. 4. c. Sacrificium proprie orantis & supplicantis est, & ad orationem juvandam adhibetur. --Again, Sacrificium, quod est quedam oratio (ut sic dicam) realis, non verbalis, proprie impetratorium est.* Thus much that the *Eucharist* was counted a proper and true Sacrifice. Which also the Council of *Trent* affirmeth, but this in general only, not applying this notion any way to the particular fancies of controvertists. And tho as it is thus described, to some the name of *Oblation* may seem more fit for it, yet besides the style of *Sacrificium*, and *immolation* in all antiquity, and the lively representation that is here made of the *Sacrifice on the Cross*, it differs much from all other, called *Oblations*, in this; That it is (in the judgment of the *Fathers*, and those of the *fourth* opinion) that ever remaining *victimæ* of that which was once sacrificed by a *mactation*, and the very same with it, which can be said of no other oblation whatsoever. -- I would intreat you to read Mr. *Mede's* discourse on *Malach. 1. and 11.* wholly tending to shew the *Eucharist* to be now the *Christian Sacrifice*; and that not in a *metaphorical*, but a *proper* sense, p. 513 where he sheweth also that according to the true nature of a Sacrifice, it is *oblatio & epulum fæderale*; such as were of old (not every offering consecrated to God, but) the *burnt-sin-peace-offerings*; and that the difference of the matter and manner of offering &c hinders not, that these now should be truly a *Sacrifice*, no more than the differing of the *Christian Sacraments* from theirs of old (in which was effusion of blood, as that of the *Circumcision*, or of the *Passover*) hinders, that these now should be *true Sacraments*. p. 505, 506. That the *viands* also of the *Christian Feast* even in the *Primitive times* were (as it is in other *Federal Sacrifices*) made God's by *Oblation*; and so eaten of, not as of *man's*, but of *God's*, provision. That *Malach. 1. 11.* is alledged to this by those in the age immediately succeeding the *Apollles*, *Justin Martyr* and *Irenæus*, after them by *Tertullian*, *Cyprian*, &c. p. 472.

That mention of *peragere*, Oblation and Altar, is made by two that lived before the Age of the Apostles was quite expired, (when they speak of the *Christian Service*) *Clemens* and *Ignatius*. See *Clem. ad Cor. p. 52. & debemus omnia rite & ordine facere quæ Dominus præstituit temporibus peragere nos iussit* (oblatione scilicet,) *& alia munia obire*, (and that he speaks of this oblation done in the Eucharist by the Priest, may probably be gathered from what follows,) *neque temere vel inordinate voluit ista fieri, sed Statutis temporibus & horis; ubi etiam & a quibus peragi vult ipse, excellentissima sua voluntate definivit, ut religiose omnia &c.* --- *Qui igitur præfinitis temporibus oblationes suas faciunt, accepti & beati sunt, Domini enim mandata sequentes non oberrant.* Summo quippe Sacerdoti sua munera tributa sunt, Sacerdotibus locus proprius assignatus est, &c. --- *Laicus præceptis laicis constringitur, --- unusquisque vestrum --- cum decore intra præscriptum ministerii sui canonem se contineat.* --- *Sic D. Ignatius ad Smyrn. Eucharistias & oblationes non admittunt, quod non consteantur Eucharistiam esse carnem Servatoris nostri &c.* And --- *Nullus sine Episcopo aliquid operetur eorum quæ ad Ecclesiam pertinent. Firma Eucharistia reputetur, quæ sub ipso est &c.* Non licitum est sine Episcopo neque Baptizare, neque agapen facere. And *Epistola ad Eph. Vos beatifico conjunctos (Episcopo) sic ut Ecclesia Jesu Christo, Jesus Christus Patri* --- *Nullus erret, si quis non sit intra Altare, privatur pane Dei. Si enim unius & alterius oratio tantam vim habet, quanto magis ea quæ Episcopi & omnis Ecclesie?* Which words imply (saith Mr. Mede, p. 494.) that the Altar was the place as of the bread of God, so of the publick Prayers of the Church: --- That the Ancients believed our Blessed Saviour himself to have made such an oblation at the Institution of this holy rite, when he took the Bread and Cup into his sacred hands, and looking up to heaven gave thanks and blessed: p. 514. --- And to have done the same in this his new Passover, which the Jews did in theirs, who made such an oblation to God of it first as being a Sacrifice. --- That some such thing may be gathered from many Scriptures. From *Luk. 22.20.* evidently implying, that the bloody Sacrifices of the Law, which with their meat- and drink-offerings were rites of an old Covenant, and that this succeeded them as the rite of the new: p. 513. From *Matt. 5.4.23.* which precepts the Church ab initio applied to the Eucharist; not thinking that our Saviour would enact a new law concerning Legal Sacrifices, as which he was presently to abolish. p. 520.

From *Act. 2. 42.* where Prayers and *Koinonia* are join'd with the Eucharist, or fraction of Bread; and which shews, that the joining of the solemn Prayers of the Church with the mystical Commemoration of Christ in the Sacrament, took its original from the Apostles times; *Koinonia* signifying the Communication of the Eucharist, as the *Vulgar* and *Syriack* Translation have it. But for this, see *Dr. Hammond* on this Verse, who makes *Koinonia* here to be the People's bringing and presenting of the Bread and Wine, and Fruits of the Earth, &c. Part of it to be Eaten in Commemoration of Christ's Sacrifice; and the rest to be distributed amongst the Poor. See *Ver. 44, 45, 46. p. 493, 494.* Yet more plainly from *1 Cor. 10. 21. You cannot be partakers, &c.* where these two Tables imply contrary Covenants: now here the *Table of Devils* is so call'd, because it consisted of Viands Offer'd to Devils, see *ver. 20.* whereby those, that Eat thereof, Eat of the Devil's Meat: Therefore the *Table of the Lord* is likewise call'd *his Table*, not because the Lord ordain'd it, but because it consisted of Viands Offer'd to him; in the same manner as the *other* of those Offer'd to the Devil, *p. 519.*— And therefore that he knows not, why *St. Paul Heb. 13. 15.* and *St. Peter 1 Epist. 2. 5.* in the Sacrifices mention'd there, may not be understood to speak of the solemn and publick Service of Christians, wherein the *Passion* of Christ was Commemorated, *p. 487.*

4. Lastly, He allows all the *benefits* and *effects*, whether *propitiatory* or *impetratory*, by the Ancients attributed to this Sacrifice; granting the Prayers of the Church to have been Offer'd to the Divine Majesty through Christ, Commemorated in the *Symbols* of *Bread* and *Wine*, as by a *medium*, whereby to find acceptance: ---and the *representation* of the *Body* of Christ in this Christian Service to have been *rightly* us'd, as a Rite, whereby to find Grace and Favour with God. Only the *presence* of Christ's *real Body* with the *symbols* in it, he acknowledges not. See *p. 499, 500, 501.*

5. The Fathers also affirm'd it to be, and Offer'd it as a *Sacrifice*, not only *Eucharistical*, or *Latrentical*, but also *Expiatory* or *Propitiatory* (in the sense abovesaid) for the *Remission* of *Sins*; and *Impetratory* of all sorts of *Benefits*, not only *Spiritual*, but *Temporal*; and both these, for all persons (according to their several capacities) not only for those *present* receiving the Sacrament, but for *all those* for whom this Oblation is made, tho' *absent*, tho' *deceas'd.* In *Eucharistia sacramenti susceptio soli summenti prodest,*

prodest, ut autem est sacrificii consummatio, prodest illis omnibus pro quibus oblatum est sacrificium. For wherever they held Prayers *beneficial*, they held this Oblation or Presentation to the Father of the *Body and Blood*, and this solemn commemoration (and repetition as it were) of the precious Death, of his dear Son, for such persons; much more, as being the most *effectual* and *moving* kind of Petition that can be made to him. And therefore remembrance of the *absent*, or *deceas'd*, at the Altar, namely, when this Sacrifice was Offer'd, was more especially *desir'd* than in other ordinary Devotions. *Non ista mandavit nobis* (saith St. Austin of his Mother) *sed tantummodo memoriam sui ad altare tuum fieri desideravit.* (*Confess. l. 9. c. 13.*)

For this, see (if you please) the *Collections* of Places in the *Fathers*, in the *Controversists*. See Bellarm. *de Missa*, l. 2. c. 2, 3. See the quotations set down before. See all the *Liturgies* unanimously according in this Form: *Offerimus tibi pro peccatis, pro omnibus Fidelibus, vivis atque defunctis, pro Ecclesia Catholica, &c. pro pace, pro copia fructuum, &c.* See Bishop Forb. *de Euch.* l. 3. c. 2. s. 12. *Sacrificium autem hoc cœnæ non solum propitiatorium esse pro peccatorum, quæ nobis quotidie committuntur, remissione, &c. sed etiam impetratorium omnis generis beneficiorum, &c. licet scripturæ diserte & expresse non dicant. Patres tamen unanimi consensu scripturas sic intellexerunt, &c. & Liturgiæ omnes veteres, &c. & s. 15. Nos in re certa & clara diutius immorari nolumus.*

6 Lastly, See Dr. Taylor in his *Great Exemplar*, p. 3. disc. 18. on the *Sacrament*, sect. 7. There he says,--The Eucharist is a *commemorative Sacrifice*, as well as a *Sacrament*; in both capacities the benefit next to *infinite*.--Whatsoever Christ did at the *Institution*, the same he commanded the Church to do, &c. and Himself also doth the same things in Heaven for us, &c. There he sits an High-Priest continually, and Offers still the same *One* perfect Sacrifice (*i. e.* still represents it, as having been once finish'd and consummate) in order to *perpetual* and *never-failing* events; And this also his Ministers do on Earth--as all the effects of Grace--were purchas'd for us on the Cross, but are apply'd to us--by Christ's *intercession* in Heaven; so also they are promoted by acts of Duty, &c. that we, by representing that Sacrifice, may send up, together with our Prayers, an *instrument* of their graciousness and acceptance.--As Christ is a Priest in Heaven for ever, and yet doth not Sacrifice himself afresh; (nor yet without a Sacrifice could he be a Priest;) but by a *daily ministration* and *intercession*

cession represents his Sacrifice to God, and offers himself as Sacrificed; so he doth upon Earth by the Ministry of his Servants. He is Offer'd to God, i. e. he is by Prayers and the Sacrament represented, or offer'd up to God, as Sacrificed; which in effect is applying of his Death to the present and future necessities of the Church, &c.--- It follows then, that the Celebration of this Sacrifice be in its proportion an Instrument of applying of the proper Sacrifice to all the purposes which it first design'd. It is ministerially and by application an instrument propitiatory, it is Eucharistical, it is an act of Homage and Adoration, it is impetratory, obtaining for the whole Church all the benefits of the Sacrifice which is now apply'd, &c.--- And its profit is enlarg'd, not only to the persons Celebrating, but to all to whom they design it, according to the nature of Sacrifices and Prayers, and all such solemn Actions of Religion. Thus much Dr. Taylor, conformably to the judgment of the Church in all Ages, and practice in her publick Liturgies. See the same in Medes Diatrib. upon Mal. i. ii. And 'tis worth your labour to see the Alterations concerning this matter which have been lately made (I suppose by some of the most prudent and learned Fathers of the English Church) in the new Liturgy provided for Scotland, tending much to the vindication of the use of the Eucharist by way of Sacrifice. In the Prayer for the whole State of Christ's Church are put in these words [*We commend especially unto thy merciful Goodness the Congregation which is here Assembled in thy Name to Celebrate the Commemoration of the most precious Death and Sacrifice of thy Son, &c.*] Where [*and Sacrifice*] is added *de novo*. But the rest of the words are found in the former Common-Prayer-Book of Edw. VI. Again, in the Prayer of Consecration, whereas 'tis said in all the former Liturgies [*to continue a perpetual memory of that his precious Death until his coming again.*] 'tis added here [*Death and Sacrifice until &c.*] But chiefly after the Prayer of Consecration, and before the administering of the Sacrament to the Communicants, you may find interpos'd (after the manner of the first Books of Edw. VI.) a Prayer (as it is there call'd) of Oblation (in which Prayer are several passages the same with those in the Oblatory Prayer of the Missal which follows the Consecration,) the beginning of which Prayer is left out by our later Liturgies, and the rest transported to after the Sacrament receiv'd (beginning thus, *O Lord, our Heavenly Father, We thy humble Servants, &c.*) perhaps on purpose lest it might bear any

shew of the former solemn offerings of the Eucharist (before communicating it) to God as a Sacrifice in those words (which are not found in the common Liturgies) in the beginning of the Prayer [*We thy humble Servants do celebrate and make here before thy Divine Majesty, with these thy holy Gifts, the Memorial which thy Son hath willed us to make, having in remembrance his blessed Passion, mighty Resurrection, and glorious Ascension, &c.---And we entirely desire thy Fatherly Goodness, mercifully to accept this our Sacrifice of Praise, &c. Beseeching, &c. that wee and all thy whole Church may obtain Remission of our Sins, and all other benefits of his Passion.*]-The Rom. Miss. hath it: *Unde & memores, Domine, nos servi tui ejusdem Christi Filii tui Domini nostri tum beatæ Passionis, nec non ab inferis resurrectionis, sed & in cælos gloriæ ascensionis offerimus præclaræ majestati tuæ de tuis donis ac datis, hostiam puram, hostiam sanctam, hostiam immaculatam, &c.* See, if you please, these prudent reformations, or perfectings of the former English Liturgy (i.e. that prepar'd for Scotland,) and many more (which I omit) noted in a Scotch Book call'd *Laudensium autocatacrisis* (from p. 100 to 114,) and censur'd for their agreement with Popery, i.e. Indeed for their conformity with the former practice of the Church Catholick.

§. XXVII.

The Omission of the Daily Oblation in the Reformed Churches.

And here I cannot but with grief complain, That the Oblation of this Christian Sacrifice is confess'd to have always been part of the publick Service of the Church (contain'd in the Second Service thereof,) and to have been daily, or at least at all times of solemn Prayers, and on the days of God's publick Worship, every-where made and celebrated (tho there were few or no Communicants, except him who Officiated,) for those many beneficial ends above-mention'd, which the Church conceiv'd non-communicants also to receive from this precious Offering. See the proofs in *Medes Diatrib.* upon *Mal. i. 11.* p. 484, 493. That the publick Prayers of the Church were always join'd with the mystical Commemoration of Christ, in the Sacrament of his Body and Blood: And that this was no after-invention of the Fathers, but took its original from the Apostles times, and the very beginning of Christianity. See the like Testimonies in Mr. Thorndyke of *Christian Assemblies.* See *Calvin's* exprellion to the same purpose, *Instit. lib. 4. c. 17. s. 44.* *Quæ de Sacramento hoc hætenus dis- serimus abunde ostendunt, non institutum ideo fuisse, ut semel quotannis acciperetur, idque persunctorie (ut nunc communiter moris est) verum quo frequenti in usu Christianis omnibus esset, ut frequenti memoria passimem Christi repeterent, &c.--- Talem fuisse* Ec.

Ecclesiæ Apostolicæ usum, Lucas in *Actis* commemorat; quum fideles ait perseverantes fuisse in doctrina Apostolorum, communicatione, fractione panis, & orationibus; sic agendum omnino erat, ut nullus Ecclesiæ conventus fieret, sine verbo, orationibus, participatione cœnæ, & eleemosynis. Hunc & apud Corinthios fuisse institutum ordinem, satis ex Paulo conspiciere licet; & multis postea sæculis in usu fuisse constat &c. This he speaks indeed with reference to the peoples daily or frequent communicating; but if this will not be had, what excuse is there in the meanwhile of the Priests omitting the daily or frequent oblation thereof, useful for so many purposes, besides that of the communion; used in all former times even where the people were negligent to receive? See S. Chrysostom's saying, p. 78. *Quid vero? nos non quotidie offerimus?* and Hom. 3. in Ep. ad Ephes. *Frustra habetur quotidiana oblatio, cum nemo sit, qui simul participet. Frustra*, i.e. comparatively, *non tam fructuose*. Hieronym. in Tit. 1. c. faith; *Sacerdotes* -- *quotidie pro peccatis populi ac suis sacrificare*. August. contra adversar. leg. 1. l. 20. c. *Ecclesiæ immolat in corpore Christi sacrificium laudis, ex quo Deus Deorum locus vocavit terram a Solis ortu usque ad occasum*. --Ep. 86. *Sacrificium laudis* (meaning the Eucharist) *ab Ecclesiâ toto orbe diffusa diebus omnibus immolatur*. --Ep. 23. *Christus semel in cruce immolatus omni die in Sacramento populis immolatur*. See the quotation p. *Quotidianum esse voluit sacrificium*. Ep. ad Januar. quoted by Calvin. *ib. alibi* -- *Nullus dies intermittitur, quo non offeratur; alibi Sabato tantum & Dominico*; where it appears this oblation at least, tho people more seldom communicated it, was made once a week every Lord's day; (used still to this day by all other modern Churches. Eastern and Western :) How cometh it to pass then, I say it with grief, that such a sacrifice for such precious ends is ceased only to be continually offered in the Churches Reformed? If they agree also in the same notion of sacrifice with antiquity, why have not their publick prayers and intercessions, after the confess'd manner of all the ancient and modern Churches of God, the efficacious assistance of this sacrifice? I desire it may be seriously considered, whether this be not a defect in their publick Service much to be laid to heart (in the daily loss of such an allowed-most-effectual means of Address to God Almighty) by all the followers of the Reformation. You will pardon me this digression.

§. XXVIII.

4. The *Fathers* held; That in this *Sacrifice*, (the representation of that of the *Cross*, and beneficial to us only by its *virtue*,) is an oblation made of the very same *Body and Blood* of *Christ*, which our *High Priest* also himself now offers in *Heaven*, (which is pre- valent with his *Father* also in reference to his former sufferings, neither that oblation in *heaven*, nor this upon the *Altar* paying the price of our *Redemption*; but used for an application of the price paid for several sinners for the actual remission of sins daily committed.) Again, the same *body* now offered that was offered upon the *Cross*, tho not in the same manner, (i.e.) by *mactation*; and therefore being in such respect more properly *Sacrificium* (as one expresseth it) *passive sumptum pro sacrificato noviter nobis applicato, quia in illo continetur Corpus Christi quod fuit vere sacrificium in unico illo sacrificio crucis*, yet with a representation also of that *sacrificing* of it, in the *blood* being here severed and offered apart from the *body*. So that I may say, a little altering *Cassander's* words, *Consult. de sacrificio corp. p. 196. Veteres in hoc mystico sacrificio* (Cailland. [non tam]) *tum peract.e semel in cruce oblationis, cujus hic memoria celebratur [quam] tum perpetui sacerdotii, & jugis sacrificii, quod quotidie in cælis sempiternus Sacerdos offert, rationem habuerant, cujus hic imago per solennes ministrorum preces exprimitur.* Neither is there any more incongruity that *Christ's true body and blood* be here offered, and yet this be done also in commemoration of his *body* offered upon the *cross*, than that his *real body* (which those of the *second* opinion maintain) be here partaken of by the worthy receiver, and yet this also done in commemoration of the same *body* given for us upon the *cross*. See for the *Fathers* holding an oblation in the *Eucharist* of the *true and real body* of *Christ*, the places quoted out of them, before. See likewise *Bishop Forbes 3. l. i. c. 10. s.*

*Dicunt etiam sæpiissime Sancti Patres in Eucharistia offerri & sacrificari ipsum Christi corpus, ut ex innumeris pene locis constat: sed non proprie & realiter omnibus sacrificii proprietatibus servatis, sed per commemorationem sacrificii (crucis.) -- Et per piam supplicationem qua Ecclesie ministri, propter unius illius sacrificii perpetuam victimam (so they call *Christ's body* remaining still after sacrificed) in cælis ad dextram Patris assistentem, & in sacra mensa modo ineffabili præsentem Deum Patrem humillime rogant, ut virtutem & gratiam hujus perennis victimæ, Ecclesie sue, ad omnes corporis & animi necessitates efficacem & salutarem esse velit.* Where note also, that either *Bishop Forbes* his opinion (tho he opposeth

Transubstantiation) is, That *Christ's body* is present with the symbols before communicating, (tho this is not so clearly professed by him in 1. l. 1. c. see the 7. sect. there, and rather the contrary intimated in 2. l. 2. c. 8, & 9. sect.) or else here he seems to contradict himself, in these words especially, *in sacra mensa modo ineffabili presentem*; for this ceremony of oblation upon the table is before communicating. To which add those words of his 3d. Book 2. c. 13. sect. where Bishop *White*, shewing how the Eucharist might be said to be a sacrifice here, *non solum ratione precum & actionis gratiarum*, (which is the common solution,) *sed & ratione Eucharistice ipsius*, both *quia elementa externa panis & vini consecrantur & ad Domini cultum deputantur &c.*, and also *quia corpus & sanguis Christi presentia animæ fide & pietate pastoris & populi, qui hæc mysteria percipiunt, Deo offeruntur & sistuntur*. Bishop *Forbes* censures that expression with a *nimis jejune hoc dictum*; but who will say more, must affirm a presence of it with the symbols. See likewise his quotation out of *Nazianzen* 2. l. 2. c. 8. s. See 1, book, 1. c. 26. s. *Christi corpus reale nobis cum pane exhibetur*.

Fifthly, tho the oblation of the body and blood of this Son of God in the Eucharist was always presumed to be in its self most acceptable unto the Father; yet in respect of those who or for whom it is offered, the same thing by the Ancients was conceived of it, as of all other prayers, that it is sometimes accepted by God for them, sometimes again not; namely, if they be such as are otherwise unreformed in their lives, and unworthy of God's favours. Again, that sometimes more, sometimes less benefit is received by it, according to the several preparation or indigence of the Suppliants, or also the good pleasure of the divine dispensation; as also that of the cross, tho infinite in its value, and offered for all, is beneficial for some, not others; and as Christ's intercession in heaven is still continued for our several necessities, though one single act thereof (had it so seem'd good to the divine ordination) had bin supersufficient for the obtaining for all, for ever, all benefits whatsoever. Hence are those Prayers in the Liturgies concerning this oblation after the words of Institution pronounced: *supra quæ propitio ac sereno vultu respicere digneris, & accepta habere, sicuti accepta habere dignatus es munera pueri tui justî Abel &c.* & jube hæc perferri per manus S. Angeli tui in sublime Altare tuum: and in some Liturgies after the words of Institution pronounced, *Fac Domine panem istum corpus Filii tui*, or something to this purpose.

All which *Petitions* (if they are not to be thought part of the *Consecration* of these *Elements*) are to be understood to be made, with reference not so much to the *thing Offer'd*, as to the *Offerers*; That God would accept it from them, for them, them for it; and confer on them the benefits and fruits thereof. As if I said; *Respice pro nobis,--fac nobis,--Jube proferri pro nobis, &c.* Cassan. in Consult. art. 24. p. 208. *Hæc non ad ipsam hostiam corporis Christi in se, sed ad offerendi modum qui prece, fide, devotione constans, referenda sunt; videlicet quia sacrificia omnia non dignitate rei oblata, sed offerentis animo, asstimantur.*

These five things well consider'd, I think *first* an Answer to (χ) is sufficiently made; it appearing, that as the *Fathers* in this Sacrament held a Commemoration in this *Sacrifice* of that upon the *Cross*, so an *Oblation* nevertheless of the *real Body and Blood* of Christ; which two are shew'd before well to coexist.

To μ .
Concerning
the Form of
the Mass

To (μ); *First*, This *Objection* methinks presseth also the *Objectors* (and therefore they must help to answer it,) for they do not allow it a *commemorative Sacrifice* before, but only after *Consecration* and *Sanctification* of the *Elements*: Which *Consecration* therefore they neglect not; neither I think will they grant those *Epithets*, that in this *first Oblation* are given, any way to belong to *simple and common Bread*.

Secondly, That the *Bread* and the *Wine* in the *Eucharist* is Offer'd to God, none deny; even none of those who hold a *real presence* of *Christ's Body*: nor that the *Symbols* after *Consecration* remain with, and are Offer'd with the *Body of Christ*, else there could be no *visible Sacrifice* at all there; nor that many things are and may be said in *Liturgies* (after *Consecration*) of the *Symbols* as well as of the *Body*; and that also they are call'd by the name of *Bread, Gods Creatures, &c.* See what is said of this before.

Thirdly, That in the *primitive times*, (at least when at this Solemnity by much people much provision was brought in for the relief of the Poor,) an *Oblation* in the *first place* might be made to God of them, as of the *People's Alms and Thanksgivings* for his *Blessings*, it is very probable, (which *Offertory* before the Communion is retain'd also in the *English Liturgy*, and in that prepar'd for *Scotland*;) also many new Texts added to those formerly read, in the *time of the Offering*, that are very expressive to this purpose. Which addition is taken notice of, and censur'd, in the Book call'd *Laudensium Autocatacrisis* (p. 101.) as directly (saith it)

it) in a literal sense carrying to a Jewish Oblation. Likewise, whereas the Rubrick of the former Common-Prayer-Book ordereth only, that such Alms be put in the Poor Man's Box, this new one enjoineeth, that the Deacon shall reverently bring the said Bason with the Oblations therein, and deliver it to the Presbyter, who shall humbly present it before the Lord, and set it Upon the Holy Table. See Cassand. Consult. art. 24. p. 194. who ranks the several Offices in the Canon thus: *Symbolorum consecrandorum oblatio; oblatorum consecratio; mortis Domini commemoratio; gratiarum actio; pro communi omnium salute supplicatio;* (which last St. Ambrose and St. Austin were of opinion was a prescribed Form left by St. Paul to all Churches, in the Celebration of this Sacrament, according to what is said in 1 Tim. 2. 1.) *Sacramentorum distributio & participatio.* And p. 202. *Primum populi oblationes Deo commendantur; Dei nomen invocatur; symbola oblata verbis Domini consecrantur; mors Domini commendatur; vivorum & mortuorum memoria agitur; pro tota Ecclesia & totius orbis incolunitate Deo preces offeruntur.* This is the Order, he saith, of the present Roman Service. Again p. 207, of the same Service he saith, *Primum sacrificii & doni nomine intelligitur sacrificium populi quod consistit in pane & vino,---deinde est sacrificium corporis Christi, &c.* And see Bishop Forbes l. 3. c. 1. §. 9. *Panis Eucharisticus Deo consecratur; quia de profano seu non sacro sacer fit; Deo specialiter dedicatur (ut constat ex rebus factis & verbis dictis circa ipsum) ideo negari non potest quin Deo specialiter offeratur; fit igitur ibi quodammodo sacrificium panis, &c.* This Offering up of the Bread and Wine prepared for the Sacrament is also expressly appointed in the new English Liturgy; where, after the Oblation made of the Alms, the Rubrick saith, and the Presbyter shall then (i. e. together with the Alms) Offer up, &c. the Bread and Wine prepared for the Sacrament upon the Lord's Table, &c.---Thus the Bread may be said to be Offer'd as a Sacrifice of Alms, and Praise, and Thanksgiving for God's good Creatures, &c. or as some portion of it is then Dedicated. Bellarm. de Missa, l. 1. c. 27. *In omni-bus Liturgiis, seu Græcis seu Latinis, quantumvis antiquis, pars actionis est oblatio rerum consecrandarum.* This being, as I conceive, for the intentions but now mention'd.

But Fourthly, To go a little further; since it must be granted from what is said above, That the Fathers in some part or other of this Service make an Oblation of the real Body of our Lord; and since (again) its manifest, that the same expressions are used in

A Discourse on the EUCHARIST.

the Oblations made before, as in those after the words of Institution pronounc'd; and the Offering mention'd in these there is tending to all the same ends and purposes, whether Propitiatory, Impetratory, or Eucharistical (as you may see by comparing the Prayers before, *Suscipe Sancte Pater, &c.* and *Te igitur Clementissime Pater, &c.* with the Prayer after the words of Institution—*unde & memores Domine, &c.*) From these two things therefore I think it follows, That all these Prayers and Service (before as well as after) refer to the same Sacrifice and Oblation of the Body and Blood of our Lord: It being most improbable, that the same or the like expressions would be used of that which they conceiv'd only Bread, and (afterward) of that which they conceiv'd to be Christ's real Body, if the former was us'd as a distinct Oblation without relation to the later. The action therefore of this Oblation is only preparatory in the precedent Prayers, according to that expression in one of them, *Benedic hoc sacrificium tuo sancto nomine pręparatum*; consummate in that following—*unde & memores &c. offerimus, &c. Offeritur panis non ut sacrificium perfectum, sed ut inchoatum & persciendum*, saith Bellarm. de Missa l. i. c. 27. Therefore the chief purpose of the Prayers before seems to be Consecratory and Benedictive of the Symbols, rather than Oblatory, tho in them the Oblation is mention'd. So they begin with Petition, *Suscipe hanc hostiam, &c. quam offero, i. e. quam oblaturus sum pro &c. or cujus oblationem pręparo*; according to which is that following *offerimus deprecantes &c.* after which is said *Veni sanctificator benedic hoc sacrificium pręparatum &c.*— and —*Te igitur clementissime Pater rogamus uti accepta habeas & benedicas hæc dona, hæc sancta sacrificia illibata; Sancta illibata, i. e. post benedictionem*; and after this, *quam oblationem tu Deus benedictam facere digneris, &c.* But after the Institution, follows a consummated Oblation. And indeed in some Liturgies we find no Oblation at all made. I mean in this kind, *pro peccatis, pro Ecclesia, &c.* till after the words of Institution and Consecration compleated; see *Const. Apost. l. 8. c. 17, 18.* See Chrysost. *Liturg. offerimus tibi &c. pro requiescentibus in fide &c.*—*super oblatis & sanctificatis pretiosis donis Dominum rogemus ut benignus Deus noster dimittat nobis divinam gratiam &c.* after the Consecration finish'd. And, there being no controuersie amongst them about the matter of the Sacrament we cannot doubt the intentions in all the Liturgies are the same. Then therefore follows a consummated Oblation in a more singular manner,—*unde & memores Domine, nos servi*

servi offerimus Majestati tue de tuis donis hostiam puram &c. and the prayers following are for God's acceptance of their Oblation, not for *benediction*; not *benedicta facere*, but *accepta habere*, & *jube perferri per manus &c.* And then, lastly, follow other prayers, with reference to the worthy communicating of his Body. For note, that as some *petitions* (first for *benediction*, and then for *acceptation*) there are with respect to the *Eucharist* as an *oblation*; (which *oblation* is joyned also with those prayers;) so other prayers there are with respect to it as a *sacrament*, and the *communication* to us of Christ's Body to be performed afterwards. And to this may aptly be applied that Prayer made in some *Liturgies* after the words of Institution, *Fiat nobis corpus Christi tui*, i. e. to us communicating thereof to all the *spiritual effects* and *benefits* thereof.

5. But *fifthly*, one thing ordinarily taken for granted [That our Saviour's words of Institution are (I do not say the chiefest part of, but) the whole and only consecration; so that this is neither begun by any Prayers before these, nor continued by any after them,] is a thing very disputable; Whether in the opinion of the *Ancients*, from whom we have received these *Liturgies*, they were so thought to be: and it hath bin a contest between the *Greek* and *Roman Church* of later times. See Bishop *Forbes* his discourse about it *de Eucharistia* 2. l. 2. c. 1, 2, 3. sect. and *Cassand. consult. art. 24. de iteratione*, p. 202 Both who say, that it is the safer opinion to place it in both, and that *veteres Latini utriusque pariter & invocationis sive precis & Dominicorum verborum mentionem faciunt in consecrandis mysteriis*.

And that passage of *Damascene* and of *Epiphanius* in 2. *Nicen. Conc. act. 6. tom. 3.* that *Basil* called the Symbols *antitypa* only before, not after consecration, whereas he calls them so after the words of Institution, but before *Fac istum panem corpus &c.* shews, that they in those times conceived the consecration partly at least to be in these following words. And *Basil* himself saith, *Invocation* was used by the Church as well after as before the Evangelical words, *tantum multum habens momenti ad mysterium*. See *Basil. de Spiritu S. 27. c.* where speaking of the authority of *unwritten Traditions*, amongst many others, he names the *formes* of the *Liturgies*; *Invocationis verba cum conficitur panis Eucharistie & poculum benedictionis, quis sanctorum* (i. e. of the *Apostles*) *in scripto nobis reliquit? Nec enim his contenti sumus quæ commemorat Apostolus aut Evangelium; verum alia quoque & ante;*

Et post, dicimus, tanquam multum habentia momenti ad mysterium, quæ ex traditione, citra scriptum, accepimus. Consecramus autem aquam Baptismatis, Et ex quibus scriptis? nonne a tacita secretaque traditione? &c.

Now this being supposed, that other prayers besides our Lords words bear some part in the consecration, many of the objections made will be of no force: some of which also may be and are used as arguments to confirm this tenent.

To v.

1. To [v] tis answered, first, that this matters not, if true; because as much, tho not the same, is said in the *Roman form*, before the words of Institution. Therefore to no purpose were it, to alter some and not the rest which is as opposite to their opinion.

2. That no alteration is made of the ancient form for the things objected, they being found placed in the same order in the *Ambrosian Liturgy*, de sacram. 4. l. 4. c. by which unquestioned-ancient form you may find *Bellarmin* to defend the *Roman Missal* in all the chief objections made against it, in his 2. l. de Miss. 24. cap.

To ξ.

To [ξ] an answer may be collected out of what is said above in the 5th consideration, and out of what was but now said to [u.]

Now to their Answer to the second argument of the Fathers.

To τ. To [τ] I say: but the Reformed deny the change of any accident
 Reply to at all in the bread, (of the change of which bread in something
 their answer or other the Fathers speak, and that before communicating,) and
 to the 2d. argument out all the change they allow (save only relative) is in the commu-
 of the Fa- nicant ex pacto or promissione divina upon receipt of the bread.
 thers. To [ρ], see the answer which is made p. And we not un-
 usually compare things, when (not only in some other things

To ρ σ.

they are incomparable, but) in the reason of the comparison one far transcends, or is transcended by the other. Which may be said also to [σ].

To τ.

To [τ] I grant both in Baptism and the Eucharist to be a miraculous or supernatural effect wrought upon the soul of the worthy receiver; to which such miraculous instances wrought by God's omnipotency may be not unfitly applied. But besides this effect acknowledged in general; first, in Baptism it hath bin a question, (and undecided for any thing I know by any Council,) Whether the Baptismal water contineat aut conferat gratiam, per virtutem aliquam creatam (i.e. upon the benediction thereof) quæ illi

illi insit, & qua effectum gratiae operetur; or, quia divina virtus illi ad producendum gratiae effectum certo & infallibiliter ex Christi promissione assistit, ut habeat rationem causae sine qua non: (i. e.) that God immediately by himself and not by the water gives such grace, whenever the water washeth a sinner. Now tho the latter opinion is the more common, yet some of the Fathers at least are thought to incline to the former, which makes a great miracle wrought not upon the Baptized only, but upon the water. See Chrysost. (who is quoted by them for his high expressions concerning Baptism as well as concerning the Eucharist) in Johan. Hom. 25. Ex quo Jordanis alveum ingressus est Christus non amplius reptilia animarum viventium, sed animas rationales & spirituales aqua producit. And Hom. 24. upon c. 3. --Unless a man be born of water--Si quis interroget, quomodo ex aqua? rursus ego illud, quomodo ex terra, (i. e. in man's first generation?) nam quemadmodum terra inanimata &c divina voluntate ad tanta miracula producenda vires accepit; ita spiritu & sensibili aqua omnia haec admirabilia & humanam cogitationem excedentia facile exoriuntur. --Nunquam aqua Baptismi purgare peccata credentium posset, nisi tactu Domini corporis fuisset sanctificata. And Cyril. Alexand. in Joann. 2. l. 42. c. Sicut viribus ignis intensius aqua calefacta non aliter quam virtute ignis urit; sic aqua virtute Spiritus sancti in se suscepta abstergit peccata. And Estius 4. sent. 1. d. 5. s. Haec sententia est probabilior si nudas quasdam Patrum sententias, ut sonant, attendamus. Now, suppose the Fathers to be of this opinion, they might well apply the same instances and expressions to Baptism for this supernatural infused virtue into the water, as they do to the Eucharist for the supernatural mutation of the elements, without any diminution at all to the miraculosity of this effect. This for Baptism.

2. In the Eucharist there is pretended to be, besides the supernatural effect wrought upon the communicant by Christ's body, a miraculous conversion also of the elements into that his body. Now that the Fathers used those miraculous instances of God's omnipotency, to illustrate a miraculous change made not in the communicant, but also in the elements, and to prove not a presence of Christ's body simply in the Eucharist, but a supernatural mutation of the bread (some way or other) into it, I think is both plain (if you please to review the places I quoted out of them) from their clear language, applied to the elements, not to the communicants; and very consonant to the other arguments which

are drawn out of them, to shew their Tenent of the *real presence* of Christ's *Body* in the Eucharist *before* communicating.

To v.

Again to [v] that they held this *change* in the *elements* of the Eucharist much otherwise than that in the *Waters* of Baptism, tho both some way miraculous, seems plain; in that, tho in Baptism *Grace* and the *Spirit* is bestow'd, and then we are also incorporated into Christ, &c. yet say they not of the *Water* of Baptism from this *effect* thereof, that *it is the Spirit*; or *is turn'd into the Spirit*; neither saith the Apostle, *that in unworthy receiving it, we are guilty of the Spirit*; as in the other he saith, *guilty of the Body*. Neither was there ever such a veneration, or reservation of it, such a care that none should be spilt, or fall to the ground, as of the *consecrated Elements*; which shews, that tho they imagine some *miracle* in both, yet a much different and transcendent one in the *second*.

§. XXIX.

The same Answer may serve to [o] where, since the *real presence of Christ's Body*, that now is in Heaven, with the *wor-
Reply to thy Receiver*, is as great a Miracle, as *that other* with the *Sym-
their Answer* bols; 'tis strange, why those allowing the one so strongly oppose to the 3d the other; unless perhaps this be to avoid *Adoration*.—Concern-
Arg. out of ing the Reply which may be made to their Answer to the *third
the Fathers* Argument out of the Fathers, see (before) the Reply to [a]
concerning
Sacrifice.

Lastly, Concerning the *fourth* Argument out of the Fathers,
§. XXX. *Adoration*: The *heads* of what they say (see before) as well as
Reply to I can understand them are these; α That the *Symbols* are to be
their Answer. used with a due *reverence* and *respect*, as things *consecrated* to a
to the 4th sacred use. β That Christ may be *worshipped* also in *receiving*
Arg. out of the Eucharist, as he is now in Heaven sitting at the right
the Fathers hand of God. γ But not as *present* in the Eucharist, because
concerning no *Divine* command for any such thing, and because he is there
Adoration. *ut manducetur non ut adoretur*; he saying there, *Take eat, not
take worship*. Or yet further, That he may be *worshipped* as
α. present (or who is present) by *Faith* in the *hearts* of the Com-
β. municants; or also *really present*, as others say, to the *worthy
γ. Receiver*; and who is *present* also in the *Symbols* after that man-
ner as the *thing signified* or *represented* may be said to be *present*
δ. in that *thing* which *signifies it*. δ That the Fathers, in the
places quoted out of them, speak either of a *reverence* due to
the *consecrated Symbols* of our *Saviour's Body*, or also of *Adoration*
of

of our Saviour, or of his Body in some of the forefaid manners or intentions, but not as really present with the Symbols.

ζ That these may not be worshipped for Christ's Body, &c. That if they be, 'tis flat Idolatry [n]. That those of the fourth Opinion do worship them for Christ, or for his Body.

ζ.
n.

Of these [a] and [β] are granted. To [γ] First, I suppose a Precept in general, to worship Christ; and the whole Christ to be there wherever his Body is; it being never sever'd, not when it lay in the Grave, from the Divinity. Reply to a. β.
To γ.

And therefore (as Daille grants out of St. Austin's Apology, c. 10.) *l'humanite de Jesus Christ est vrayement & proprement, adorable.* I find Calvin indeed somewhat boggle at it, *Inst. l. 4. c. 17. §. 35.* where bringing in this arguing, *Si corpus est & anima & divinitas sint una cum corpore, quæ jam divelli non possunt, igitur illic adorandus Christus*, he saith, *Primum si sua illa, quam obtundunt, concomitantia ipsis negetur quid facient?—Quis Janus & sobrius Christi corpus Christum esse sibi persuadeat?* But there is no Body that saith, that Christ's Body is Christ; but that it being no more since his Passion (for Christ dyeth no more, *Rom. 6.*) a dead Body, but having the Soul join'd with it, as likewise ever since the Incarnation having its Hypostasie, or subsistence from the Deity joined with it, therefore where the Body is, there is totus Christus. But yet suppose Christ's true Body in the Sacrament apart, I hope Calvin will allow a superior worship to be given to it, properly due to no other Creature. Let then such be the worship we here speak off.

2. Next; Affirmative precepts (such as this is of worshipping Christ) do not oblige to every time and place; but if they are unlimited and general, they warrant the lawfulness of our practice of them in any time or place. Nor is there need of any particular command in respect of these (i. e. places or times) without which we may not obey them. See Discourse concerning Adoration, &c. p. 1.

3. But then again : This is seriously to be consider'd, concerning *affirmative precepts*; That they do oblige for *some time and places, positivis devotis circumstantiis*; else they would not oblige at all. Now, Suppose Christ's *Body really present* in the Eucharist, and that *with the Symbols*, (as the *Lutheran* believes,) what fitter time to *Adore*, than when we receive from him the greatest Love and Mercy that can be shew'd to Mankind, *the Communion of his own Flesh and Blood to us*? And what fitter place than in a *Church*, wherein usually we receive it? and *when*, and *where* no impediand circumstances can be alledged? Let therefore the *omission* of such *worship* be lawful, with *Daille's* qualifications, (Reply to *Chaumont* p. 66.) *Purveuque cette omission ne procede ni de haine ni de mespris ni de non chalance ni d'aucune autre mau-vaïse disposition de esprit*: Yet how the *Lutheran* (considering his perswasion) is acquitted from some of these in his *omission* (at such time) of *Adoration*, I see not. And *Daille* himself, in his *Apology*, c. 9. p. 66. seems to maintain the *necessity*, in such time of this Duty, supposing a *real presence*. *Si le Sacrament --est en sa substance le corps de Christ, &c. il est evident qu'on le peut & qu'on le doit adorer; attenduque le corps de Christ est un sujet adorable*.

Now, if the *Body* of Christ be a *subject adorable* to the *Romanists*, so it is to the *Lutherans*. And see *St. Austin's* saying to this purpose before : *Non solum non peccamus adorando, sed non adorando peccamus*. And what man is excus'd from blame, who appearing in the presence of his Prince, to receive from him the Donation of his Life or Liberty, &c. doth not at such time give unto him his due Honour, tho by no Law oblig'd at all times to do it?

To [3] First, its plain from the places quoted, That by the *Fathers* in the Eucharist not only an *inferior reverence* was given to the *Symbols*, but also a *divine worship* to *Christ*. Else *St. Austin*, if speaking of an *inferior reverence*, would not have ask'd the question, *Quomodo sine impietate adoretur terra?* since the Creature is well capable of some inferior veneration. Nor would *S. Ambrose* say; *adoramus illam carnem, quam Apostoli in Domino Jesu adorarunt*: nor *S. Chrysostom*, *quam in presepi adorarunt Magi*, &c. hence

hence is that answer excluded, that they speak of, *A reverent usage of the Symbols.*

2ly. Tis plain, that they worshipped not only the omnipotent Deity of Christ, but his *Humane nature* or *substance* as there present.

3ly. Present not only to the *worthy receiver*, but on the *Table*, on the *Altar*; which they worshipped as there, before their receiving it. As appears by ---*Illum, qui super Altare colitur.* ---*Ad-ducti sunt ad mensam Domini, & accipiunt de corpore & sanguine, sed adorant tantum* &c. ---*Imitemur vel barbaros* &c. *Tu non in præsepî vides, sed in altari.* ---*Non Angelos, sed Dominum ostendo.* ---*Si pura sunt vestimenta, adora & manduca.* ---*Rogantes Agnum propositum* (i. e.) on the *Altar*, &c. see the former quotations. Therefore those answers serve not, of worshipping him as really present to the *receiver*, or present in *mens hearts by faith*.

Neither doth that help any thing (which I do not well understand) of *worshipping* Christ (which must be with *divine* worship) and that before receiving, as *representatively* present in the *symbols*, (he in reality not being there.) Which thing (first whether it may, or may not be done) is unaplicable to the *Fathers*, who express themselves, to *adore the very flesh* (not its *figure* or *representation*) as *present* on the *Altar*; that *flesh* as now on the *Altar*, which the *Apostles* adored in *Domino Jesu*, and the *wise men* in the *Babe*, in *præsepî*; and *non Angelos*, saith *Chrysostom*, *neque Archangelos, neque Cælos, sed ipsum eorum ostendo Dominum.* Is *signum corporis Domini*, which thing, only, they say, he shewed, above Angels?

Now to examin the answer it self a little; whether such a thing may lawfully be done. And here I will first set you down *Bellarmin's* reply to such an answer, given by *Pet. Martyr* to that place of *Nazianzen*, [*eumque qui super altare colitur magno cum clamore obtestans*] who said, *Coli quidem Christum super altare, sed coli in symbolo, sicut in symbolo significatur.* To which the *Cardinal*; *vel est ipse revera in symbolo illo, vel non est; si est &c. si non est, ergo licet saltem coram symbolis procumbere, & ibi Christum licet absentem adorare; ergo licet imagines Christi venerari, &c.* or rather *Christum in imagine ipsius adorare.* And doth not this warrant *divine* adoration of Christ's *Body* and *Blood* as some way *present* there, and that before communicating, to be lawful, and

that to all opinions whatsoever, if only they hold the Sacrament a *sign* of Christ's Body? And then why saith *Daille*, (who gives this answer for the *Fathers* adoration,) that the *Lutherans* worship of the *Body* of Christ in the *Eucharist*, if there it be not, is vain, & inutile & tombe par maniere de dire dans le neant? Reply to *Chaumont* p. 63. Would it be in vain in a *Lutheran*, and was it not so in the *Fathers*? And is it without reason then that which *Calvin* saith, *de Christiana pacificatione* II. c. Cum in cœlesti gloria resideat Christus, quisquis alio se convertit ejus adorandi causa, ab ipso discedit? which is most true, if Christ be only in heaven: he that worships *Christ* or his *Body* there where he confesseth it is not, nor any thing else (relating to it) that is capable of such a *worship* as he gives, seems to me to have no object at all of his worship. For *divine worship* suites not to the *sign*; and there is nothing else there (in his opinion) to give it to. To worship Christ as *there*, must be to worship something there as *him*: we worship Christ upon the *Altar*, i. e. we worship Christ in *Heaven*, upon the motive of something representing him upon the *Altar*, is too forc'd a paraphrase of the *Fathers* expressions.

To ?.

To n.

Concerning idolatry imputed to the Roman Church, whether the Roman Church worship not Christ as corporally present in the Sacrament, but (by holding Transubstantiation)

To [?] it is granted. To [n] namely, that those of the *fourth* opinion, contrary to the practice of the *Fathers*, worship not only Christ that is present, *corporally present*, with the *symbols*, but (by holding *Transubstantiation*) the very *substance* of bread in (stead of *Christ*, and that all such *worship* (however qualified) is *idolatry*; much is to be said, and rather because Monsieur *Daille* an eminent man (in his *Apology for the Reformed Churches*, lately published in *English*) hath singled out this point from all the rest, upon which chiefly to ground a necessity of *separation* from former Church, and of excusing the *separaters* from *Schism*.

the Sacrament instead of Christ: and whether all such worship however qualified be idolatry?

Now to make way for what I have to say; first I will premise some *concessions* of Monsieur *Daille's*, who hath very diligently argued this point, and then some *concessions* (on the other side) or qualifications (in their *adoration*) of the *Transubstantialists*; by both which I conceive the heavy imputation of committing *idolatry*, that is laid upon them, may be much lightened.

1. First therefore *Daille* grants (which yet I do not press so much, because he saith such things, as because in reason no man can say otherwise) an *enorme difference* (as he calls it) between worshipping *Christ* or the *body of Christ* in the Sacrament, and worshipping the *Sacrament*; (see 2d. Reply to *Chaumont*, p. 29.) and this, tho we mean the first of worshipping his *Body* as really present *in, or with, the Symbols*.

2. Of which worship of *Christ* as present, he holds that it is not idolatrous at all, because it hath no direction to any object now-adorable; but (to use his own words) *seulement vaine & inutile & tombant par maniere de dire dans le neant, s'abusant en ceci seulement que par erreur elle cherche cet objet & pense l'embrasser la, ou il n'est point*. 1. Reply to *Chaumont*, p. 63. See likewise 12. c. of his *Apology*, where he saith, "Had the Church of *Rome* obliged us only to adore *Christ* in the Sacrament, they had not by this tied us to worship any creature. So he saith 1. Reply. p. 20. *Bienque nous ne croions pas cette presence du corps de Christ dans les signes, neant-moins nous n'estimons pas, que la creance en soit si criminelle, qu'elle nous oblige a rompre avec tous iceux, qui la tiennent---de facon que si l'Eglise Romaine n'eust en aucune autre erreur que celle la, nous accordons volontiers qu'elle ne nous eust pas donne un suffisant suiet de nous separer d'avec elle, come il paroist de ce que nous la supportons es Lutheriens. Quell est donc la cause de nostre separation d'avec elle? l'adoration de l'hostie &c.*

3. He holds, that *Adoration* follows necessarily the tenent of the presence of *Christ's body* in the Eucharist. *Quant au droit, & qu'on le peut & qu'on le doit adorer, attendu que le corps de Christ est un suiet adorable*. Which shews *Adoration* to be rightly grounded on *Christ's corporal presence*, be it after what manner soever, that of the *Romanist*, or that of the *Lutheran*; for *le corps de Christ est suiet adorable*. *Apol.* 9. c.

4. He resolveth *Apol.* 10. c. the *Jews* worshipping before the Ark or footstool *Psal.* 99. 5. and *Psal.* 132. 7. into worshipping God as especially present there upon the Ark; *symbolum. presentia Dei*, as *Rivet* calls it, or between the Cherubims. ver. 1. And if we compare [*adulate scabellum*] there, as the *Vulgar* read it, with [*adorarunt vitulum,*] *Exod.* 32. 8; to worship the true God of *Israel* in the Calf is judged idolatry, to worship the same God before the Ark or between the Cherubims, none.

5. So he grants *Apol.* 11. c. That when our Saviour was on earth, a Disciple's giving *divine* honour upon mistake to another person

person much *resembling* him, would be no *idolatry*; so supposing the *consecrated Host* truly *adorable*, should one see one exposed on the Altar that hapned *not* to be *consecrated* and *worshiped*, neither would such a person be guilty of *idolatry*. So he pronounceth him *blameless*, that should give the honour and service due to his true *Prince* to a *subject*, whom being very *like* he took for his *Prince*. See concerning *Adoration*, p. 11.

The same thing I conceive it is in *apparitions*. Had S. *John* Rev. 22.28. taken the Angel for *God* appearing, (as some think he did, but the Angel quickly rectified his mistake,) and so given him *divine* honours, such as *Abraham* and many other *Saints* in the Old Testament gave to the *Lord* appearing, this had bin far from an act of *idolatry* in him. So had *Mary Magdalen*, as she took our *Saviour* for a Gardiner, worshiped a Gardiner like apparelled *God* for our *Saviour*, it had bin no *idolatry*.

But faith *Daille*, should any worship the Sun for *Jesus Christ*, as S. *Austin* mentions some that did, or the Virgin *Mary* for a Goddess, as the *Collyridians* are said to have done, these will be guilty of high *Idolatry*. I add further; Should any worship not only an *image*, but (which Dr. *Hammond* hath observed in his Treatise of *Idolatry*, sect. 47.) any *glorified Saint* or *Angel*, by giving any of *God's attributes* to them; as, the *knowledge of the secrets of mens hearts*, and of all other passages in this lower world, and the *ability* likewise of working *miraculous effects* as they please; and both these, not from *God's* communicated, but their *own* original power; and should address his prayers to *them*, as fancied such by him; this man will certainly be an *idolater*.

Now the reason *Daille* gives in the same 11. chapter *Apol.* why in this worshipping the creature for *God* or *Christ*, some are idolaters, some not, [by *Idolaters*, I mean *sinful* and *formal* idolaters, as some call them; for note, that it is no otherwise in *idolatry* than in other sins, there may be a *material* act or *real* adultery without *fault*; suppose another man's *wife* conveyed into the *husbands* bed instead of his *own*, as *Leah* was once into *Jacobs*: so the real killing of his neighbour without any *guilt*; suppose by the mis-carrying of some instrument a man is using in his vocation: and here an *ignorance* of such a fact, without any faulty error in the judgment, or obliquity of the intention, excuseth the sin:] *Daille's* reason therefore for distinguishing *guilty idolatry* from that which *materially* may also be called so, is, not the good intention to worship only him who is truly *God* or *Christ*, or the opinion and belief

lief they have, that the *subject* they worship is truly such, (for this (as he in that Chapter, and other Writers copiously express) is common to the worst of *Idolaters*;) but the error or ignorance of the *judgment*, from which flows this mistaking *præfise*, as that is only affected and culpable, or innocent and excusable. Of which thus he, in that Chapter, *J'avoue, que l'ignorance excuse la* (i.e. in this very matter of *Idolatry*) *ou elle est involontaire, quand le sujet, que nous mesconnoissons, est tellement caché &c. mais la, ou l'ignorance d'un objet procede non de l'obscurité & difficulté de la chose, mais de la malice, ou de la negligence de l'homme, alors tant s'en faut, qu'elle excuse, &c.* So he saith, those that worshipp'd the *Sun* for *Christ* were unexcusable, because *l'ignorance de tous ces gens estoit visiblement affectée & volontaire, née de leur vice seulement, & non de l'obscurité des choses qu'ils ignoroient*. Therefore also afterward upon this reason as he excuseth him, that should have worshipp'd one resembling our Saviour, or an unconsecrated Host, &c. because *non sa passion ou sa non chance avoit causé cette mesprise, &c.* So he blameth the *Romanist*, mistaking and worshipping the Sacrament for *Christ*, because *l'erreur vient tout entiere de leur passion, & non d'aucune chose qui soit hors d'eux*.

6. Mr. Daille grants (which I have touch'd before,) That as we may not reject the Communion of any, for every erroneous Tenent, when it offends against no principal or fundamental point of Religion, see *Apol. c. 7.* so we may not reject it for Errors, tho destructive of a Principle, (see *Apol. c. 9.*) if it do this, not immediately and directly, but by some *consequences* thereof which *consequences* also are renounc'd, and the Principle still maintain'd by those who hold the error. [Tho if you desire my opinion of this: First, I see not how any can hold a Principle, and yet hold a contrary Tenent that directly and immediately opposeth it; for no man is so sottish, as to hold two things directly contradictory the one to the other: See what he saith for this, when press'd by *Chaumont*, in his second Reply, p. 81. So then, when any one's Tenent opposeth the Principle (which also he holds) by some consequence it *must be*, and *not be*, point blank; Secondly, I see not, but that if one holding the Principle hold also another Tenent, which by a consequence clear and manifest to *others*, tho not to *him*, ruineth the Principle, such an one is to be rejected &c. as if he denied the Principle. And thirdly, The judgment of the clearness of such *consequences*,

sequences, private men must leave to the Church and her Councils: Else two men, as interestted and prepossessed, ordinarily pretend *contradictories both to be clear*. For example: If the *Lutheran* Tenent of the *ubiquity* of Christ's *humanity*, or the *Greek* Tenent of the *Holy Ghost* not proceeding from the Son, should seem to a *General Council*, the one, by a *clear consequence*, tho not acknowledged by the Party, to ruine Christ's *true humane nature*; the other, to destroy the *Trinity*: Such ought to be separated from as men not discerning this *consequence*, only from a some way culpable and affected *ignorance*. See what *Daille* saith of this, *Rep. 2. p. 82, 83.*] But (to return to *Daille*) therefore (saith he) tho *Adoration* should follow upon the *Lutheran* Tenent of Christ's *presence* in the *Eucharist*, yet if they acknowledged no such *consequence*, or practise no such thing, we may not for their error abhor their Communion. In which I may advance one step farther (with *Daille's* good leave,) that, should the *Lutherans* also acknowledged the *consequence*, and practise such a thing as *Adoration* of Christ as *corporally present* in the *Eucharist*; yet for this neither is their Communion refusale: Because such *Adoration* opposeth no Principle; but is at the most but vain and inutile, according to *Daille's* own judgment, quoted before.

Observe here also from this Proposition of *Daille's*, That he holds a duty of *separation* from the Communion of the Church of *Rome*, because of their *worshipping* the *Eucharist*, tho they should not enjoin it to any; because we ought not to Communicate with any such, who acknowledged and profess a Doctrine or Practise clearly repugnant to a Principle, as he contends the *Roman Adoration* is. As for the other cause of *Separation*, the enjoining this Practise upon men contrarily perswaded, we shall speak to it anon. Thus much for *Daille*.

§. XXXI. Next, To see what *qualifications* the *Transubstantialists* make *The Roman* concerning their *Adoration*.

Qualifications concerning 1. First, After *Consecration*, they affirm not Christ's Body to be there alone; but the *Symbols* also to remain *with it*. This is in *Adoration* shew'd before.

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2. They affirm the *Symbols* capable of some reverence, as being *holy things*; but not at all of *divine worship*, as being Christ's *Body*, for they are distinct from it. See *Cassand. Consult. de Ador. Euch.*—*Que adoratio non ad ipsum signum quod exterius videtur,*
sed

sed ad ipsam rem & veritatem, quæ interius creditur, referenda est; quamvis & ipsi signo, cujus jam virtus intelligitur, tanquam religioso & sacro, sua veneratio debeatur. See Forbes his Testimony of them, l. 2. c. 2. s. 9. *In Eucharistia mente discernendum esse Christum a visibili signo docent Romanenses, & Christum quidem adorandum esse non tamen sacramentum; quia species illæ sunt res creatæ, &c. Neque satis est quod Christus sub illis sit, quia etiam Deus est in anima tanquam in Templo suo; & tamen adoratur Deus non anima; ut ait Suarez Tom. 3. Qu. 79. Art. 8. disp. 65. sect. 1.* See Spalat. l. 7. c. 11. n. 7. *Nam neque nostri (i. e. Romanists) dicunt species panis & vini, hoc est accidentia illa esse adoranda, sed dicunt corpus Christi verum & reale, quod sub illis speciebus latet, deberi adorari.*

Lastly, See Bellarm. de Euch. l. 4. c. 6. *Species illæ neque excellent alius sacramentis, imo sunt inferiores omnibus, cum sint pura accidentia, neque adorari possunt.* Again, c. 29. *Neque ullus Catholicus est qui doceat ipsa Symbola externa per se & proprie esse adoranda cultu latræ, sed solum veneranda cultu quodam minori qui omnibus sacramentis convenit.* Where also he saith, those Lutherans, that hold Christ adorable in the Sacrament, only modo loquendi a Catholicis dissentire. And whereas many are offended, see Taylor, p. 366. that he puts in [*per se & proprie*] and holds the Adoration of Christ aliquo modo pertinere ad Symbola: Yet 1. This is no stating of the Church in any Council. 2. Nor an universal Doctrine of the Roman Doctors; see Forbes l. 2. c. 2. s. 11. *Sententia ista Bellarmini plurimis Doctoribus Romanensibus displicet.* 3. He doth afterwards suck up again, or suspend what he had said before, in the conclusion, where he saith, *Quicquid sit de modo loquendi, status questionis non est nisi, an Christus in Eucharistia sit adorandus cultu latræ.* 4. Lastly, If examin'd close, the matter is not great, for he saith only, that we worship Christ in the Eucharist, vested with the Symbols, as a Disciple worshipped him on Earth, his Divinity clothed with Humanity, and that again clothed with Garments, without making in the act of his Worship a mental separation of his Humanity from his Clothes, or of his Deity from his Humanity. When yet, saith he, *ratio adorandi (i. e. with supreme Adoration) non erant vestes, imo nec ipsa humanitas, sed solum divinitas.* So then; at the worst he affirms no more Worship due to the Symbols in the Eucharist, than to Christs Garments, when he was on the Earth.

3. They deny also any *Divine Worship* due to the *substance* of the *Bread*, as well as to its *species*, or *symbols*: which *substance* of *Bread* many of them at least hold, to be *chang'd*, both for *form*, and also *matter*; that is, to be *annihilated*, and nothing at all thereof to remain. *Catholici cum nequent*, saith *Bellarmin*, *panem in Sacramento remanere, quomodo possunt asserere ἀσποατρίαν?* *De Euch.* l. 4. c. 29. *Perperam ἀσποατρία* (i. e. the Tenent of it, saith *Forbes*) *Romanensibus a plerisque Protestantibus objicitur, & illi idolatrie crassissimæ &c. insinulantur; cum credant panem consecratum non esse amplius panem &c.* l. 2. c. 2. f. 9. --*Tilenus* there quoted f. 10. *Tamen si hi panem (ex sententia Protestantium) adorant, non tamen panem adorandum esse dicunt.* They deny any *Divine Worship* due to *Bread*; i. e. to any thing which whilst they affirm to be *Christ's Body*, they acknowledg also to be *Bread* (as those, who worshipped the *Sun* for *Christ*, or the *Molten Calf* for the *God* that brought them out of *Egypt*, affirming these still to be the *Sun*, and a *Molten Calf*) for they hold it impossible, and involving contradiction, That the *Bread*, remaining *Bread*, should also be the *Body* of *Christ*; and much urge the *Lutherans* for saying, *Hic Panis est Corpus meum*.

Therefore also they say, That should they worship *Bread* for the *Body* of *Christ*, they should be the greatest *Idolaters* in the *World*. But yet this, I conceive, they say not; That should they worship *Christ's Body* as being under the accidents of *Bread*, and yet indeed not his *Body*, but the *Bread* it self be still under those accidents; that so also they should be the greatest *Idolaters* that ever were. For this their very *Adversaries*, less partial to their cause, yet will not say of them. Nor do they say it of themselves; for *Bellarmin*, speaking of one mistakingly *Adoring* an unconsecrated *Host*, saith, *Adoratio ex intentione potissimum pendet: Quare qui [talem] panem adorat, quod certo credat non esse panem, sed Christum, is proprie & formaliter Christum adorat, non panem, de Euch.* l. 4. c. 30. Thus much that ἀσποατρία taken in this sense, not that *de facto* they do worship, but that also they hold a worship of the *Bread*, cannot justly be objected to them.

4. They use the phrase indeed of worshipping the *Sacrament*, and that speaking of *Divine Worship* (which phrase also is us'd by the Ancients,) see *Conc. Trid. Sess.* 13. c. 5. *Ommes Christi fideles pro more in Catholica Ecclesia semper recepto, latrice cultum, qui vero Deo debetur, huic sanctissimo Sacramento in veneratione exhibeant.* But by it they mean, the worshipping, not of any thing
visible

visible or sensible in the Sacrament, nor of any substance invisible, that is not Christ, (for these they expressly make incapable of any such worship,) but only the body of Christ present invisibly, impassibly, &c, after the manner described before, not of the Sacrament as it implies the *signum*, but only the *significatum*, then there also really present.

See therefore that expression of *Conc. Trid.* (now quoted) explained, both by the reason immediately following, *Nam illum eundem presentem in eo adesse credimus, quem Pater aternus introducens &c dicit*, Et adorent eum omnes Angeli, *Heb.* 1. and most clearly in the following Canon, to which the Anathema is affixed, for those who denied such adoration to be due, *Can. 6.* which runs thus; *Si quis dixerit in sancto Eucharistie sacramento Christum unigenitum Dei filium non esse cultu latrice etiam externo adorandum &c, Anathema sit.* This is observed by Father Paul, in his history of that Council, 4. l. pag. 343. "The manner of speech used in the 5th point of doctrine, saying, That divine worship was due to the Sacrament, was noted also for improper; since it is certain, that the thing signified or contained is not meant by the Sacrament, but the thing signifying or containing; and therefore it [i.e. the manner of speech] was well corrected in the 6th Canon, which said, that the Son of God ought to be worshiped in the Sacrament: Observed also and pressed by F. Sancta Clara, (*Enchiridion of Faith, Dial.* 13.) "Its true (saith he) that in the 5th chap. the Fathers say, that the Sacrament is to be adored; but here in the Canon they speak more strictly, and the reason in the Chapter is the same, *nam illum eundem Deum &c.* And elsewhere (3d. dialogue) he shews where the expressions differ (for which he names, besides this place, the 2d. Canon of 6. Sess. compared with 7. chapter,) "Our obligation to be to the Canon not the Chapter; * because the chapter rather declares the doctrine to be defined, than contains the definition it self, neither is framed in the stile of Conciliary definitions with Anathema's; and * because the Council of Trent it self doth seem to put a difference between these two, (*Sess.* 14. c. 3. of *Extr. Unction, hæc sint quæ &c.*) in making a further Commination for violation of the doctrines of the Canons than of the Chapters. Observed also by Grot. in his *Apolog. Rivet. discussio* p. 79. where also he notes Bellarmin's fore-quoted passage, that the controversy between the Catholics and Lutherans was only in *modo loquendi*, in saying, the Sacrament, or Christ in the Sacrament, was to be worshiped; and to this nothing

is replied by *Rivet*, and it appears that that indeed is said by them which *Daille* wisheth. *Apol.* 12. c.

See Dr. *Holden de resol. fidei* 2. l. 4. c. *In hoc sacrosancto Eucharistie sacramento Christus unigenitus Dei filius cultu latriæ adorandus est*, and this is all (saith he) that in this matter is *fide Catholica credendam*. See Dr. *Taylor, Liberty of Prophecy*, 20. s. 16. n. "Now 'it is evident that the object of their Adoration (i.e. the Romanists) 'that which is represented to them in their thoughts, their 'minds, their purposes, (by which God principally, if not solely, 'takes estimate of humane actions) in the Blessed Sacrament, 'is the only true and eternal God hypostatically joined with his 'holy Humanity, which Humanity they believe actually present, 'under the veil of the Sacramental signs.

Add to this, that the same argument *Daille*, *Apol.* 9. c. urgeth to prove, that we may not worship the Sacrament because *Christ* is in it; namely this, that *Christ* is in the faithful as in his Temple, yet may we not adore the faithful: the same they urge to the same purpose. See the former quotations out of *Suarez*, p. 200. Now if Mr *Daille* say, that the word Sacrament cannot properly be applied to only *Christ's Body*, or the thing signified, abstracted from the Sign, I shall accord willingly; but then we must accuse the Church of *Rome*, not of an erroneous tenent for this, if she expound to us her orthodox meaning, but of an improper expression.

And for that which he saith 1, *Reply*. p. 22. That if the word Sacrament in the Council of *Trent* signified nothing besides *Jesus Christ* formally and precisely, then we might affirm *que le sacrement est la aut baux cieux a la dextre de Dieu*; I answer that [precisely] is to be taken, as, tho not involving besides *Christ* any other subject, yet including besides *Christ* the manner of his presence, which is not natural in the Sacrament as it is in the Heavens.

3. Therefore also they ground adoration (a thing Card. *Peron* much insisteth upon in his reply to King *James*) not on Transubstantiation, (tho both Transubstantiation and Consubstantiation involveth it, so that either of these *posita ponitur adoratio*,) as if sub-

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lata Transubstantiatione tollitur Adoratio, but on *real presence*; which in general is agreed on by the *Lutheran*, together with *them*. Which *adoration* they affirm due with all the same circumstances wherewith it is now performed, tho *Christ's Body* were present with the *symbols*, neither as under the *accidents* of *bread* as they say, nor under the *substance* of *bread* as the *Lutherans* say; but, after some other unknown manner distinct from *both*: and if they were convinced of the error of *Transubstantiation*, and of the truth of the *presence* of the *substance* of the *bread* unchanged; yet, as long as not confuted in the point of *real presence*, would they nevertheless for this continue to *adore* the self same *object* as now in the self same *place*; namely the *body* of *Christ* still present there with the *symbols*, and therefore there *adorable*, tho present after another manner than they imagined.

See the arguing of *Barnesius* a Romanist, *Forbes* 2. l. 2. c. 12. s. *Corpus Christi ibi est cum pane vel permanente vel transeunte, uno vel alio modo &c, per consequens non est idololatria adorare Christum ibi in Eucharistia realiter presentem*. See in *Conc. Trid.* 13. s. 5. c. the reason immediately following the requiring of *adoration*: *Nam illum eundem Deum presentem in eo [sacramento] adesse credimus, quem Pater introducens &c.*

If therefore the Church enjoyns these three 1. to believe *Christ's corporal presence* in the Sacrament, 2. to believe *Transubstantiation*, for the manner of that *presence*, 3. to *adore* *Christ* as being there *present*; it follows not that she enjoyns the *third* in order to the *second*, but may only in order to the *first*, as it being (without the *second*) a sufficient ground thereof. As is observ'd in the former *Discourse* of the *Eucharist*.

These considerations premised, 1. Therefore now suppose *Transubstantiation* an error; yet if the tenent of *corporal* or *real presence* (as held by the *Lutherans* or others) be true, the same *adoration* is no way frustrated, but still warrantable, and to be continued.

2. Suppose not only *Transubstantiation*, but *real presence* an error; suppose the *Bread* after consecration to remain in *sub-*

§. XXXII:

Suppose *Transubstantiation* to be an error, yet *Adoration* lawful, if *Corporal presence* true.

Suppose *Corporal presence* an error, yet their *Adoration* no *Idolatry*, *stance*.

Adoration no *Idolatry*, *stance*.

stance unchanged, and our Saviour after no manner at all *present corporally*; yet I do not see (after the foregoing concessions and qualifications well weighed, especially that wherein they profess *adoration* not of the *Sacrament*, or any part thereof, but of *Christ in the Sacrament*) how the *adoration of Christ*, as *present* there and that as under the *accidents*, and in the room of the *substance* of the bread, (tho I have shewed that such a *quatenus* is required of none in their *adoration*) can amount to *idolatry*; which to shew

1. First, compare this *mistaking worship* of the *Transubstantialists* with any other *granted idolatries* of the Heathens, Jews, or Christians; and we shall find no instance of any, the subtlest idolatry, that ever was, but in its guilt or error much differing from this. The most subtil of Idolatry *Heathen*, I think is that, (as it is expounded by *Maximus Tyrius*, *dial. 39.* mentioned in *Dr. Ham. Idol. 17.s.*) that they bestowed their worship only on the *Gods* to humane eyes *invisible*, and used *Images* only as *signs* and *tokens* of their honouring them, and *helps* of their infirmity to remember them &c. Of *Jewish* Idolatry, was that of worshipping the *true God* in the *golden Calf*, and those other set up afterward in *Dan* and *Bethel*. Of *Christian* Idolatry, I find these mentioned: that of worshipping the *B. Virgin* for a *Goddeß*, of the *Sun* as being *Christ*, of *Saints* or *Angels*, (if ever any such worship were, for I find only such a case put in *Dr. Hammond*, *Idol. 47.s.*) communicating *God's attributes* unto them, (as is expressed above p.) of *Omni-science*, *Omnipotence*, which thing makes indeed not *one* but *many* Gods.

But as for the *first* of these, the *Heathens*, whatever respect they gave to the *Images*, it's certain the *Gods* they worshiped were, not *one* and the *true*, but *many* and *false*; whilst they grossly and stupidly erred (even *Tyrius* amongst the rest) in many of the *Divine Attributes*; tho also, as *Dr. Hammond* saith, the actions of the *many* were very unlike *Tyrius* his speculations. As for that of the *Jews*, *Dr. Hammond's* opinion is, *sect. 34, 35, 36.* that they worshiped not *God* only, but the *Idol-calf* also, as, upon *Aaron's* Consecration animated and inspirited by *God*, (as the *Heathen* also conceived of their *Idols*,) and so fitted to supply *Moses's* place; and go before them and be their *Conductor*; and the same is to be thought of *Jeroboam's Calves*, see *1 Reg. 12.28.* As for that of the *Christians*, those who worshiped the *Sun* for *Christ* were not excused by their good intentions, because most wilfully and groundlessly *mistaken* in their judgments; in which I shall shew the

the *Transubstantialists* not to run parallel with them. The worshippers of *Angels*, as such, err also grossly in the Divine Attributes; but no such thing is imputed to the *Transubstantialists*.

2. Again, These *Idolaters* generally in their worshipping, when they took such a *visible thing to be God*, they deny'd it not to be the *thing* still. They affirm'd the *Images*, the *Calves*, the *Sun* they worshipped, to be *Calves*, and *Gold*, to be the *Sun* and *Images* still, without supposing them to be annihilated, and *God* (not misunderstood by them in any of his Attributes) to be *instead* thereof. An Error therefore only *like* theirs would it be, If any in the Eucharist should acknowledg the *Bread to remain*, and *worship that Bread*, no way *supposed alter'd*, for his *Christ*: Which none do; or if they do, they are confess'd by all to be *Idolaters*.

3. But yet further; These *Idolaters* in worshipping a *Creature for the Creator*, grossly imagined in their blind judgments a thing no way possible: And *God* not only *was not*, but *could not be*, such a thing as they supposed; but a *Creature* may be the *Body* of our Lord; and many of those, who deny *Transubstantiation*, yet grant a possibility thereof: And when we worship the *true Body* of our Lord, it is a *Creature* we *Adore*, tho by the *Hypostatical Union* to the *Deity*, it is capable of such Honour. So that in all the *Idolatrous Worships* that can be nam'd, tho their intentions might be good, in directing their *Adorations* only to what they thought the *true God*; yet were their judgments incomparably beyond the *Transubstantialists* culpably and stupidly (*Rom. i. 22, 23.*) erroneous to think so. And extremely were they also mistaken (from which the *Transubstantialists* are granted most clear) in many of the Divine Attributes and Properties.

4. But now in the last place: Suppose that the *Israelites* did in no manner direct their worship to the *Calf*, but only to the *God of Israel*, as suppos'd by them, after some peculiar manner, *there present*; or suppose, that they held the *Calf* no more to be there at all, but the *God of Israel* under the outward appearance thereof: So likewise, That the Christians worshipping the *Sun*, held first a *Transubstantiation* thereof into the *Body of our Lord*: Yet will it not follow, That if their worship thus qualified would still be *Idolatry*, therefore the *Transubstantialists Adoration* is so, because (according to Mr. *Daille's* fifth Concession), from the proba-

probability or unreasonableness of the grounds and motives of our persuasion, the like practice is, or is not Idolatry.

For, as the *Israelites* Adoring God as present after a peculiar manner in the Golden Calf was Idolatry; So the *Israelites* Adoring God as after a peculiar manner present or dwelling between the *Cherubims*, or upon the Ark (call'd his Footstool) was not so. Or, to instance in mistaking worships: Tho the *Israelites* worshipping God as peculiarly present in the Calf, when as there was no such matter, was Idolatry; yet the *Lutherans* worshipping Christ (suppose they did it) as present after a peculiar manner in the Eucharist, tho indeed he be not there, is not so; but only an Adoration vaine & inutile tombant en neant. Again, tho the *Christians* worshipping the Sun for Christ, tho suppos'd by them not the Sun, but Christ, were Idolatry; yet when our Saviour was on Earth, a Disciple's worshipping a meer man, very like him, for him, would not be so. See Daille's reason for it in his fifth Concess. Why then is the Transubstantialist an Idolater in his Account? See c. II. of his Apol. because l'erreur de ceux &c. vient tout entiere de leur passion, & non d'aucune chose, qui soit hors d'eux. Here therefore lies all the trial of their Idolatry; Let this be disputed, this judged of by indifferent persons. For this, let what is said before in this Paper be well consider'd; and what shall be said by and by.

§. X XXIII.

1. For First: Suppose they ground Adoration on real presence (whatever becomes of Transubstantiation,) the mistake of this ground (i. e. of real presence) will be excusable in them; for, in the *Lutherans* it is so. But suppose the ground of their Adoration be the Tenent of Transubstantiation; yet after a granted possibility thereof, the Tradition of Antiquity, in Exposition of the Scriptures concerning the Eucharist, so much favouring (some way or other) a substantial conversion; and in after times, when this point grew to a debate, the Decision of Councils (the first of which was before A.D. 800. Conc. Nic. 2.) for such a conversion; if in some of them, not the same Transubstantiation, yet as strange; the reception of such Decisions by the succeeding Ages of the Church Universal (Eastern, Western,) till Luther's time, (and since his time the affirming still in general of a Corporal presence with the Symbols, by a considerable Party of the Reformed, I mean the Lutheran) (of the reasonable obligation of private Judgments to which Determinations and Practices of the Church in

in matters *divine*, I have discoursed elsewhere.) These motives, I say, (however *Daille* passeth over them in that 11. *cap.* with a light foot, reducing all to a *la seule autorité du Pape & de son Concile*, and Dr. *Taylor* the like p. 346.) will sufficiently shew, that their mistake is not *un erreur, qui vient tout entiere de leur passion, & non d' aucune chose qui soit hors d'eux*. Surely no practice can be idolatry, where is no malignant or heretical opinion of God or our Saviour: but such corporal presence is not in *Daille's*, nor *Transubstantiation* in many other Protestants opinion. See before.

2. Compare we this *mistaking* worship of the *Transubstantialist* with those *mistakes* mentioned in *Daille's* 5th. *concession*, which, tho worshipping of the meer creature for *Christ*, yet are excused by him from idolatry; and we may find it no less excusable than they.

For tho this hath not the same reason drawn from sense, *i.e.* a corporal similitude; yet it hath another (supposed) strong enough to ground such practice upon, *i.e.* *divine revelation*, as interpreted by *Ecclesiastical authority*. Tho indeed the mistake of the *Transubstantialist* is not so much as ones mistaking of a thing like *Christ* for *Christ*, because he worships nothing *visible* at all, nor any thing invisible wherein those *accidents* which he seeth do inhere; but only supposeth *Christ's* body present, where his sense can no way sufficiently inform him (since *salvis phanomenis* this presence is possible) when it is *absent*.

3. Lastly, compare we this *mistaking* worship of the *Transubstantialists* with that of the *Consubstantialists*, and I think we shall find no reason to accuse the one of flat idolatry, whilst the other of *inutility* or *vanity* only; or to charge the one with a bad consequent (which they renounce) of their *erroneous* tenent, (as that consequent is, [that they adore a piece of bread,] from that tenent of theirs, that the bread is annihilated and *Christ's* Body instead thereof, notwithstanding they hold the principle, that no meer creature may be worshiped) whilst we absolve the other from them, as long as they cease to own them, and hold the principle they oppose. See *Daille's* 6th. *concession*.

Thus far these two parties, the *Transubstantialist* and *Lutheran*, §. XXXIV. agree. 1. That *Christ* is corporally present. 2. That he may be worshiped. 3. That no other object there but *He* may be worshiped; not bread, nor any other meer creature. 4. That nothing visible in the Sacrament is *He*, or his Body; which is present

sent only *invisibly*, without any thing *visible* inhering or appertaining to it as the subject thereof. They differ only about the *manner* of the *presence* of this *invisible substance*. The one saith it is *there* together with the *bread*; the other saith *there* instead of the *bread*, and the *bread* away; a thing also possible, for any thing we know. The one saith, he is *there* under both the *substance* and *accidents* of the *Bread*; the other, *there* under the *accidents* only of the *Bread*.

Now whilst *both* worship the same *object* in the same *place*, and veiled with the same *sensible accidents*; yet the one *adoring* him as being under the substance of *Bread* (he not being there) are freed from any *Idolatry* in such worship; the other *adoring* him as being under the accidents of *Bread* (he not being there) are made *idolaters*. Why so? since they say and profess, that if his *Body* be not there under those appearances, but the same *substance* still under them which was formerly, they confess it a *creature*, and renounce all *adoration* of it. Whereas therefore it is objected, that the *substance* of bread only being in that place where they suppose *Christ's Body* and not any *bread* to be, therefore in worshipping the thing in that place, they worship *bread*; this were a right charge, if they affirmed that they worshiped the *substance*, that is in that place under such *accidents*, whatever it be: but this none say; but that they worship it only upon supposition that it is *Christ's Body* and not *bread*, and that for this supposition they have rational grounds. Now saying that they worship it, because it *is* so; is saying, if it be *not* so they intend no worship to it. And this worship is like theirs, which Bishop *Andrews* saith was rendred by some formerly out of fear of a some-way defective consecration, *Si es Christus, te adoro*; *Resp. ad Apol. Bell. r.c.* Again, whereas it is objected, that a good intention excuseth not *idolatry*, for so the *Sun-worshippers*, suppose they held a *Transubstantiation*, and thought *Christ* to be instead of the *Sun*, and should say, *Si es Christus te adoro*, would be no *idolaters*: this would be true, were their good intention founded upon an excusable and unaffected ignorance. But notwithstanding their *intention* and *supposition* it remains *idolatry* still: not because whilst thinking to worship *Christ* there, they *de facto* worship only what is the *Sun*; but because they have no *reasonable motive* to imagin such a thing, as that *Christ* is there, and by consequence so to act upon it; which the *Transubstantialist* pleads he hath. This clearly appears, in that, should *Christ* be worshiped by them, not, as being

being instead of the *substance*, but as being under the substance of the Sun, *idolaters* still they would be; yet none argue thence, that the *Lutheran*, in adoring Christ under the substance of the *bread*, is so.

To conclude this point; If we look upon the judgment of some *Reformed* writers concerning this *Transubstantiatory* idolatry, it is either not at all, or but faintly asserted by them. See Dr. *Hammond* of *Idol. sect.* 64, 65, 66. where tho he doth not excuse it from being *material* (tho perhaps not in them *formal*) idolatry, yet he grants it to come much short of the Idolatry of the *Heathen*, (contrary to the quotations he makes out of *Costerus*, *sect.* 62.) and how far excusable, ignorance, and that founding it self upon the word of God *mistaken*, may make it, he saith he will not determine; and that he will hope, that it may be far from being irremissible to him, who hath reformed his other known sins, and for all known and unknown is truly humbled. And indeed those writers must either allow it to be such a gentle Idolatry, as that the practice thereof died in, and it neither particularly confessed, nor repented of, yet excludes not from salvation; or else they must damn all those who lived in the visible communion of the Church Catholick for five or six hundred years by their own confession.

Here the same Dr. *Taylor*, that speaks so vehemently against it, in *Real Presence* p. 341. parallelling there (tho not proving it) the grossness and culpableness of the *Roman*, with that of the *Heathen* idolaters: Yet in his *lib. of Prophecy* 20. s. 16, 17, 18. n. speaking on this manner; "That the *Romanist* giving worship to no undue object, as the Heathen did, and if they thought Christ not *present*, being so far from worshipping *Bread* in this case, that themselves profess it *idolatry* to do so; this is a demonstration, that their soul hath nothing in it that is idolatrical. -- That *idolatry* hath so great a tincture and residency in the *will*, that from thence only it hath its being criminal, [I suppose he means, from the *will*, as by its perverseness someway against *reason*, blinding the *judgment*.] "That the will of the *Transubstantialist* hath nothing in it, but what is a great enemy to *idolatry*: and *nihil ardet in inferno nisi propria voluntas*. -- That a *divine* worship is given also by them only to *Christ*; but they differ and mistake infinitely in the *manner* of his presence. -- Whilst all agree that the *Divinity* and the *Humanity* of the *Son of God* is the ultimate and adequate object of *divine adoration*, incommunicable to any

§. XXXV.

'creature whatsoever; and they, before they venture to pass an act of adoration, believe the bread to be annihilated, or turned into his substance who may lawfully be worshipped: and that they who have such thoughts, are as much enemies of idolatry, as they who understand better &c. --For their motives to such opinion, that they have a *divine revelation*; whose literal and grammatical sense, if that sense were intended, (*he omits, that they also gather this sense from Church Tradition,*) would warrant them to do violence to all the Sciences in the circle; that *Transubstantiation* being openly and violently against *natural reason*, is no argument to make them disbelieve the *Trinity* &c, with as much violence to the principles of *natural* and *supernatural* Philosophy, as can be imagined to be in the point of *Transubstantiation*.

See *Spalato Rep. Eccles. 7. l. 11. c. Respondeo* (saith he) *me nulum idololatricum crimen adoratione Eucharistiae, si recte dirigatur intentio, agnoscere. Qui enim docent panem non esse amplius panem, sed corpus Christi, illi profecto panem non adorant, sed solum ex suppositione* (i.e. that his *Body* is under the *species* instead of the bread) *licet falsa, (Bishop Forbes adds 2. l. 2. c. 9. s. non tamen haeretica, aut impia, vel directe pugnante cum fide) Christi corpus vere adorabile adorant.* See *Bishop Forbes 14. sect.* where shewing the *Greek* and *Eastern Church*, as well as the *Roman*, to use it, he concludes; *Quis auit omnes hos Christianos idololatriæ arcessere & damnare?* As for the concessions of *Roman* writers, of the grossness of their idolatry beyond any heathen, (that is, further than any of their adversaries will charge it upon them,) if the bread should happen to remain, (if this be their meaning, and not rather, that [if they ex professo worship bread]), they labour to advance it the higher, the more to shew the impossibility that such an error, for so many hundred years, in the universal Church of Christ, assisted by our Saviour to the end of the world, and the pillar of truth, should be entertained; thinking the greatness of this, if a crime, a good argument of the Christians innocence therein: whilst perhaps in some smaller matter she might be liable to a mistake.

§. XXXVI.

An account of the variance in the doctrine of the Eucharist in latter times.

Thus much in answer to the former replies. Now to shew you yet more fully the reasonable motives a Christian may have, of submission to the doctrine decided by Councils concerning *Transubstantiation*, or *corporal presence* of Christ's *Body* with the symbols, and

and consequently to the practice of *Adoration*, which *Daille* grants *du droit* to follow from the other; (so that that tenent being excusable, this practice is: nay, the omission of the *second* in one perswaded of the *first*, would not be blameless:) I will in the last place give you a short account of the progress of the doctrine of the *Eucharist*, after the more *primitive* times, and so conclude this *Discourse*.

I. Tis granted by Mr. *Blondel*, that there was no difference in, nor any alteration of, this doctrine, till in the *Eastern Church* after 700. *A.D.* --in the *Latin Church* after 800. See 15. c. and 18. c. Therefore in *Gregory* the Great's time, who flourished *Ann.* 600. there was yet no change. Now he it was, that put the last hand to the *Canon* of the *Mass*, which is now used in the *Roman Church*. See *Chemnit. exam.* 2. part. p. 828; and see Dr. *Field* of the *Church*, *Append.* to 3. lib. p. 188. where out of *Durand's Rationale* he saith; That *Ambrose* out of the ancients *Liturgies* having in some things enlarged and perfected a form, called afterward *The Ambrosian Service*, and *Gelasius* Bishop of *Rome* likewise composed another, *Gregory* and the *Church of Rome* entertained *Gelasius* his form, *Gregory* having first added, detracted, changed, some things therein; (where note, that *Bellarmin de Missa* 2. l. 19. 20. c. tells the story a little otherwise, and saith, out of *Diaconus*, That *Gregory Gelasianum codicem coarctavit*, ---and out of *Gregory* himself, *Ep.* 73. lib. 7. *se restituisse in Missa antiquas consuetudines, & sustulisse quedam quae postea irreperant*; but then he is noted by *Diaconus* and others, to have added *de novo* to the *Canon* only those words, [*diesque nostros in pace tua disponas*;]) and the other *Western Churches* still continued to use the *Ambrosian Service*: that *Charles* the Great afterward forced these Churches to leave off the *Ambrosian Service*, (tho in *Millain* it is used to this day,) and to use all one form, that of *Gregory*.

Now this *Gregorian* form, imposed for uniformity by *Charl. M.* is *verbatim* the same with that now in use; as *Bellarmin* proves *ibid.* from *Alcuinus*. And others, who living before 800. and in *Charles* the Great's time, writ *Expositions* on the *Canon* of the *Mass*, as now it is. But no alteration of the doctrine (*Daille* saith) was before 800. and *Charles* the Great and his Council at *Frankfort* assembled 794, who used this form, are reckoned by him *orthodox*; therefore also if any change were made by *Gregory*, or the times after him, before *Charles*, (of which for the *Canon*, I find none alledged,) yet those times being *orthodox*, it could be no change prejudicial to truth.

Again

§.XXXVII.

Again: The *Gregorian Form*, as now, agrees in the chief matters with that form set down by *S. Ambrose, de sacram. 4. l. 5, 6. c.* expressed also by *Mr. Blond.* in the *Margent 21. c.* Therefore *Belarmin* in 2. *de Missa 23, 24. c.* justifies many things objected against the modern *Canon*, by shewing them to be in that set down by *S. Ambrose* 200 years before *Gregory*: and this *form* again *S. Ambrose* alledgeth *ex antiquo ritu Ecclesie*. Accordingly these men also seem to justify the present *Canon* of the *Mass*, if it be rightly understood. See *Mr. Blondel's* conclusion, after he hath commented on the meaning of the modern *Canon*, *Qu'y at-il* (saith he) *en tout cela, qui ne s'accorde, a l'écriture, au sens, a la raison, & au témoignage de l'Antiquité, cap. 21. p. 453.* And p. 457. he saith *S. Gregory's* Liturgy is *en substance une mesme formulaire avec celui, qui est en usage entr'eux.*

So *Dr. Field* being engaged in the maintaining that Proposition, [That the Church before Luther, tho of the Roman profession, were of the Protestant Religion] (excepting some only, that then maintained the modern Popery) justifies the *Canon* also, then and now used: even those passages thereof; of *praying for the dead*; and those words in this prayer, *des illis locum refrigerii, lucis, & pacis*: and, of the *commemoration of Saints*, and that clause in it, *quorum meritis, precibusque concedas, ut in omnibus protectionis tue muniamur auxilio*, (which *merits*, methinks, he interprets very well and orthodoxly), and thus concludes his discourse concerning it: "It appeareth by that which hath bin said, that the *Canon* of the *Mass*, rightly understood, hath not, includeth not in it, any such points of *Romish* religion, as some imagin; but in *sundry*, yea in all the capital differences between *us* and *them* of the *Roman* faction, witnesseth for *us*, and against *them*. *Append. to 3. l. 220, 221. &c.* Is it not lawful then, now as heretofore, for a *Protestant* in opinion to frequent the *Roman Service*; especially the *Mass*, and then to adore &c, for so did their *Ancestor--Protestants* before *Luther's* time? for all did so. And if it be said, that so we must now live under an obligation also to the *Conc. Trident.* so did they to the *Lateran* &c, after the four first Councils; or if not they to those, why we more to this?

§.XXXVIII

By this I think a Christian may take the doctrines about this subject, which he finds in the *Fathers* before 700, or in the *Canon* of the *Mass*, for authentical, and may rationally adhere to them; and that this *Canon* much favours the *Roman* opinion, we have some

some prejudice, in that whilst others urge many arguments out of it, for their own side, against the other; yet, they only, whom we say it confutes, retain it entire: and those, whom, as they plead, it favours so much, have rejected it.

Now let us come to the *time*, when, after long peace in the Church about this matter, *controversy* began first to appear in the world, concerning the doctrine of the *Eucharist*; which by all, both *Romanists* and *Protestants*, is agreed to be after *A. D.* 750. in the time of the Council of *Constantinople* assembled by *Constantinus Copronymus*, and of the 2^d. *Nicene* Council that followed after *Copronymus*'s decease. At that time, the contest about the lawfulness of *Images in Churches* &c (which were then very frequent) being on foot, this *Constantinopolitan* Council called together by the *Emperour*, who vehemently opposed *Images*, amongst other things, declared; That they acknowledged only one true venerable *Image of Christ*, chosen by him to perpetuate his memory amongst us &c, namely, that of the *Eucharist*. See 2. *Conc. Nic. Act. 6. tom. 3.* and what I have said of it before.

§. XXXIX.

These expressions falling from this Council concerning the *Eucharist*, were presently resented and opposed, first by *Damascen*, then by 2. *Council. Nice*, called the 7th *General Council*, assembled not long after the other (*Copronymus* being now dead) under the Empress *Irene*: who, against the other, urged, That our *Saviour* said not, *Sumite, edite imaginem corporis mei*, but, *Accipite, edite, Hec est corpus meum*; and affirmed, *neque Dominum, neque Apostolos, neque Patres, incruentum illud Sacrificium, quod a Sacerdote offertur, imaginem dixisse, post sanctificationis consecrationem*, (but the consecration by them probably is imagined to extend beyond the words of *Institution*, see before.) *verum ipsum corpus & sanguinem*: and accused the former Council of contradicting it self; *nunc quidem sanctum & notabile nostrum sacrificium imaginem sacri corporis Christi, nunc autem sacrum & divinum corpus asserentes*.

This Council in the *East*, was then opposed again by the Council at *Franckfort* assembled by *Charles the Great* in the *West*; which Council mainly disliking *Images*, and seeing (as *Dr. Taylor* conjectures) that if the *Sacrament* were an *Image* then it might be lawful to give reverence and worship to some *Images*, (which argues the

the practice then of *worshipping* the Sacrament) took part in this thing with the *Conc. Nic.* tho in other things they opposed it, and censured the *Constantinopolitan* expressions of the *Eucharist*, much what in the same language, as that of *Nice* did. See *Blondel* 17. c. pag. 411.

Here you see the *first* controversy; and it, not so much about *substantial conversion* of the elements, as about the *real* or *substantial presence* of Christ's very body; denied by the *Constantinopolitan* Council, (if that of *Nice* perhaps mis-understood them not;) affirm'd by *Nice* and *Frankfort*. The *innovation* of Doctrine, *faith the *Romanist*, began in the *Const. Council*: (*Primi* (faith *Bellarmin.*) *qui veritatem corporis Domini in Eucharistia in questionem vocabant erant iconomachi* &c. *de Euchar.* 1. l. 1. c.) * faith the *Protestant*, began in 2. *Conc. Nic.* by *Damascen*, and others; see *Blondel* 15. c. But as for the *Conc. Frankf.* he contends, that tho it was dangerous in its expressions, yet, was in its opinions orthodox; and inveighed against that of *Constant.* upon a mis-understanding of their meaning. To reflect a little upon this matter; you may observe, 1. *First*, that the *Constant. conc.* tho speaking somewhat more diminutively of the *Eucharist* than the other, yet seems to say more than any *Protestant* will allow, as is shewed before.

2^{ly}. That it was an Assembly of *Bishops*, called together by that *Emperour* that caused the *Patriarch* of *Constantinople* to be scourged; assented to by no *Patriarch*: which thing is objected against it by the *Conc. Nice*, *Act. 6. tom. 1.* in these words; *Quomodo autem magna & universalis, in quam neque omnes consenserunt, & reliquarum Ecclesiarum præfetti non admiserunt, sed anathemate eam deooverunt? Non habuit cooperarium (ut hæc quæ nunc celebratur) Romanum Papam, neque illius Sacerdotes, neque per Vicarios, neque per provinciales literas, quemadmodum fieri in Synodis debet. Quinetiam neque concordantes habuit Orientis Patriarchas; Alexandrinum, inquam, Antiochenam, & urbis sanctæ summos Pontifices, neque cum illis etiam mystas & sacerdotes.*

Thus *Conc. Nice*. But the same things are affirmed by the historians of those times; as also, that this *Copronymus* was opposed for demolishing images in Churches by the *Constantinopolitan Patriarch*, whom he shamefully abused; and his Father *Leo Isaurus* excommunicated for the same cause by *Gregory* the 3^d, Bishop of *Rome*. Besides this, to lessen the esteem which may be had of it by the reformed, I might name the 15. and 17. Canons thereof.

Whereof

Whereof the 15th runs thus, *Si quis non confitetur sanctam semper Virginem Mariam quavis visibili & invisibili creatura superiorem, & cum sincera fide ejus intercessionem, tanquam quæ libertatem apud eum, qui ex se genitus est, Deum habeat, non postulaverit; Anathema.* And the 17th Canon not unlike, *Si quis sanctorum &c. --- intercessionem non petierit, utpote qui libertatem apud Deum habeant, secundum Ecclesiasticam Traditionem, pro mundo intervenire; Anathema.* Which Canon, tho 'tis noted by the Second Nicene Council (*Act. 6. Tom. 6. post hanc editionem suam, &c.*) to have been left out in some later Copies of the Acts of this Council (those times growing on after this Synod from opposing of Images to destroying of Reliques, and denying of Saints Intercessions (a thing not disallow'd by the Reform'd,) and of calling them also by the name of Saints [See the Authors quoted by Mr. Mede, *Apostasie of later times, p. 131, 135, &c.*]) tho the Council is clear'd from any such Decrees, both by Mr. Mede, *p. 137*, and by the whole Body of their Acts examined by the Second Nicene Council, their severe Antagonists; Yet it is clear, that it was one of the ultimate Definitions of that Council, since it is found, not in the first framing only (as Mr. Mede would have it, *p. 135.*) but in that first Edition of their Acts, which was subscribed by all the Council (as appears in the Conclusion of *Act. 6. Tom. 6. of the Second Conc. Nic.*) and which accordingly the Nicene Council undertook to refute, as not the first Draughts, but the Ratified Acts of that Synod.

3. That the Council which revers'd its Doctrine of the Eucharist, was General, and Confirm'd by all the Patriarchs.

4. And lastly, That the Council of *Frankfort* also, tho it might in something mistake the meaning of the Council of *Constantinople* (for which I will not contend with Mr. *Blondel*; for so perhaps did they of *Nice* too misunderstand it,) yet perusing the Doctrine of *Nice*, Censures not it at all, a far greater (if an) error; but almost in the same phrase with it, Blameth the other of *Constantinople*, saying, *The mystery of the Body and Blood of our Lord was not now to be call'd Imago, but Veritas; not Umbra, but Corpus.*

Which word, and other expressions, that they imported not less than those of *Nice*, may be shrewdly presum'd from Mr. *Blondel's* Concession (*c. 18. p. 415.*) That within a few years after this Council follow'd a Change in the Eucharist-Docctrine in the West; a change, *i. e.* to this Tenent of *Corporal presence.*

Now all those things well weigh'd, let any one judg between the *Constantinopolitan* Council, and those two that follow'd, who are more likely to be the Innovators: or whose Determination a good Subject of the Church, not so able in such high Mysteries to guide himself, ought rather to adhere and submit to.

§. XL. Now to go on: This opinion of *Damascen* and the Council of *Nice*, hath been owned, and embraced ever since, even to this day, by the *Greek* Church, without any opposition to it; and *Church* since that not only as being theirs, but the Tenent also of all the *these* *Greek* Fathers before this Council, which also are frequently by them quoted for it. See this confess'd by Mr. *Blondel* c. 16. p. 399, 400. *Le Concile de Nice 2. a imposé une tacite loy aux Grecs po-
rence ever sterieurs; qui ont jusques a nos jours reveré ses décrets de parler a
since to the sa mode; & de renouer (so he is pleased to say, but they pretend
Doctrine of the contrary) en imitant ses fautes, au style de la plus venerable
Nic. Conc. 2 antiquité.* And then he reckons up their Writers since (both an-
cienier, and more modern) concurring in this opinion; naming
amongst the ancienier, *Theophylact* and *Euthymius*. See *Sandys*
West. Relig. p. 233, 234. who confesseth the *Greeks* to agree with
the *Romanists* in *Transubstantiation*, *Sacrifice*, and the whole Body
of the *Mass*.

See Dr. *Potter*, *Char. Mist. sect. 7. p. 225.* where he saith, In
the opinion of *Transubstantiation*, the later *Greeks* seem to agree
with the *Romanists*; and justifieth what he saith by many quo-
tations in the *Margent*. See *Forbes* l. 1. c. 4. f. 2. who himself
opposing *Transubstantiation*, yet, after many Authorities given,
concludes that Section, *Certum est recentiores Græcos a Transub-
stantiationis opinione non fuisse, neque etiamnum esse, omnino alienos;*
hosce autem omnes Christianæ pietatis cultores, hæreseos aut erroris
exitialis damnare, magnæ profecto audaciæ & temeritatis esset. So l. 2.
c. 2. f. 14. *Græci Venetiis viventes & reliqui omnes Græci, etiam*
adorant Christum in Eucharistia, & quis ausit omnes hos Christianos
idolatriæ arcessere & damnare?

To give you some of the *Græcian* expressions since this Coun-
cil. See *Theophylact*, (who liv'd in the Ninth Age) in *Mat. 26.*
Non enim dixit, Hoc est Figura, sed hoc est Corpus, ineffabili enim
operatione transformatur, etiamsi nobis videatur panis. And in 1 Cor.
11. expounding those words, *non dijudicans Corpus Domini*, he
saith, *Si certiores essemus quisnam & quantus sit ille qui nobis in*
conspetu adjacet, i. e. in Altari, nulla ferme rei alterius ope indige-
remus, &c. So speaks *Oecumenius* on the same place.

Euthymius in Mat. 26. Quemadmodum supernaturaliter assumptam carnem deificavit, si ita loqui liceat; ita & hæc ineffabiliter transmutat in ipsum vivificum corpus suum.---See the Answer of the *Grecians* to the Cardinal of *Guise*, quoted before, and by *Blondel* p. 400. and the Answer of *Jeremiab*, Patriarch of *Constantinople*, to the *Lutherans* (who in their beginnings sought the support of the *Grecian* Communion, c. 10.) which Answer also may shew them, in the manner of Christ's presence to differ, as from the *Cakynistical*, so also from the *Lutheran* Tenent; *Multa in hac parte de nobis referuntur, quæ nobis nullo pacto probari possunt. Ecclesie igitur sanctæ illud iudicium est, in sacra cæna, post consecrationem, panem in illud ipsum corpus Jesu Christi, vinum in illum sanguinem virtute Spiritus sancti transire & immutari.*---Non tanquam corpus illud suum translatum de cælo iterum descendat (blasphemum enim hoc est,) sed---transformatis & transmutatis gratia Spiritus sancti & ejusdem invocatione speciebus,---ipso quidem pane in verum corpus Domini, vino autem in verum sanguinem transeunte & immutato. Again,---illud ipsum verum corpus Christi sub speciebus fermentati panis continetur. 'Tis plain here, that as they hold corporal presence, so not by way of *Consubstantiation*, but *Transmutation*.

As for those passages in the *Florentine* Council, between the *Greeks* and *Latins* about this point, as it is there nam'd, *de divina panis transmutatione*, (which the Pope was so earnest to have had then accorded between them; but the *Grecians*, much worsted in the Controversie concerning *A Filioque*, had no mind to enter into any further Disputes,) it was not whether this *Transmutation* was, or after what manner it was, but by what words, or in what place of the *Prayers* it was made; as appears by those words in that Council, following the Pope's proposal,--*de Panis autem transmutatione Latinis querentibus cur Greci post Dominica verba---Accipite & manducate &c. quibus verbis Sacramentum confici dicitur, hac etiam utuntur oratione---& fac panem quidem hunc Honorabile corpus Christi tui &c. ex sancto tuo Spiritu transmutante: Responderunt Greci &c.* After which it follows, quibus quatuor questionibus dissolutis; therefore that which was propos'd in the fourth Question, was in this their Answer spoken to; but they only answer'd concerning this matter of the words of Consecration; afterward the same Questions being repropounded, its said, they answer'd to the fourth as before. Yet this answer being given only by some particular persons sent to the Pope, 'tis said, that

after this their answer, *Summus Pontifex petiit, ut de divina panis transmutatione, quæ quidem quarta questio fuit, in Synodo ageretur*; as likewise he desired afterwards that they would treat of the three rest, and leave out *that*, calling it amongst the rest *questiuncula*, which he would not have said, had the *Greeks* denied *transmutation*. I have insisted the longer on this passage, because some have so mistaken it, as to think *transmutation*, as affirmed by the *Romanists*, to be denied by the *Greeks*; whenas amongst many errors by the *Greeks* imputed to the *Roman Church*, yet none about the *Eucharist* was ever objected.

Now consider, if *Transubstantiation*, or *substantial conversion*, were an *innovation* brought into the Church about the *Conc. Lateran*, under *Innocent 3d.* or, as some say, later; How comes it to pass, that we find the *same* opinion, or, if any difference, an opinion *seemingly* as much or more absurd, in the *Greek Church* also, who are not discovered to have had any controversy about the *Eucharist* amongst themselves, since that *7th*, which was the last General Council that they allow of. See *Conc. Flor. 6. sess.* Nor could receive any *infection* from the *Western Church*, after the *breach* made between the two Churches; which began not long after the *2. Nic. Conc.* in the *9th* age, and was at its height in the *11th* age, long before the *Lateran Council*.

§. XLI.

The Agitations in the Western Church after these Councils.

Thus much of the *Greek*; now to see what was done in the *Western Church*. Here, after the first agitation and stirring of the doctrine of the *Eucharist* by the Councils of *Constantinople*, *Nice*, and *Franckfort*, arose some *questions* and *doubts* about it, and began a more curious and *particular* inquisition to be made into it; as (amongst other things) *Whether that which was received in the Eucharist, was, or was not, that very Body of our Saviour, which was born of the Virgin Mary, and which suffered on the Cross?* some then moving *questions* about it, and *doubting* of, or also *denying* it.

For settling mens minds: the first that I can find to have written more punctually on this subject, for the *corporal presence*, is *Paschasius*, (of whom *Bellarmin.* saith, (*de scriptor. Ecclesiasticis*), *Hic author primus fuit, qui serio & copiose scripsit de veritate corporis & sanguinis Domini in Eucharistia, contra eos qui eam in dubium revocarunt*; but of whom *Blondel 18. c.* saith, he was the first in the *Western Church* that altered the *doctrine* of the former times.)

Against

Against him, and on the other side, writ (saith *Blondel* *ibid.* and *Dr. Taylor*, p. 328.) *Amalarius*, and *Rabanus*, and *Johannes Scotus*, *Erigena*, and *Bertram*: but the *Romanists*, I think, acknowledge only *Johan. Erig.* (of whom *Bellarmin.* saith, *primus in Ecclesia Latina de hac re dubius scribere cepit*, whose writings were afterwards condemned in *Conc. Vercellensi*, *A Dom.* 1050, 165 years before that of the *Lateran*,) and *Bertram*, (of whom *Eftius* saith, *teste admodum atque id sine successu contra doctrinam Catholicam scribere cepit*.) As for *Amalarius* and *Rabanus*, you may inform your self out of their writings (one writing *de officiis Ecclesiasticis*, the other *de institutione Clericorum*,) concerning their opinion.

Out of *Amalarius de Ecclesiast. offic.* l. 3. 34. c. I find *Bellarmin* quoting these words for his side: *Hic credimus naturam simplicem panis & vini mixti verti in naturam rationabilem*, sc. corporis & sanguinis Christi: And *Archb. Usher* in *Jes. Challenge* p. 75. making him by his doting questions (what, after the eating thereof, should become of Christ's Body,) the first occasioner of the innovation (as he calls it) in the doctrine of the *Eucharist*. Meanwhile his questions shew what opinion men had then, that they received the very Body of Christ.

But the two chief it seems are *Paschasius* and *Bertram*, which *Bertram* also had some followers, as elsewhere, so here, in *England*; as appears by what *Osbert* saith, (who in *Lanfranc's* time writ the life of *Odo*, who lived in the 10th Age); *Hoc fere tempore*, i.e. in *Odo's*, *quidam Clericorum maligno errore seducti asseverare conabantur, panem & vinum, quæ in altari ponuntur post consecrationem, in priori substantia manere, & figuram tantummodo esse corporis & sanguinis Christi*: and by the *Saxon* writings of *Ælfrick*, who flourished in the latter end of the 10th Age; which writings you may see at large in *Foxes Martyrol. Henr.* 8. 1540, quoted by *Dr. Taylor* p. 330. and by *Archbishop Usher*, *Jes. chall.* p. 77. who there shews many passages of his to be verbatim translated out of *Bertram*, whose expressions methinks are somewhat obscure, of the bread being truly after its hallowing turned into Christ's Body ghostly or spiritual, not into that in which he suffered.

Afterward in the 11th Age, when the opinion opposing corporal presence, as it was never very openly maintained, so now was almost laid aside, and sunk of it self, without the interdiction of any Council, appeared *Berengarius*, a stout reviver and open abettor of it; who at first is said to have held the Lord's Body present in the

the *Eucharist*, only *ut res significata in suo signo*, but pressed by many adversaries, and much persecuted for his doctrine, was afterwards brought to recant it, and to acknowledge a *real corporal presence*. But then presently began to be agitated *new* controversies about this *real presence*; whether it was together with the bread also remaining entire and unchanged? and what mutation the *Elements* underwent by consecration? When arose some who maintained only a *conjunction* of Christ's body with the bread; others a kind of *Impanation* of Christ, of which something is said before; *non quia panis vertatur in carnem Domini, sed quia assumatur a verbo; ex quo sequitur panem esse corpus Christi, sed non humanum, neque carneum, sed panaceum, & longe diversum ab illo quod de Virgine sumptum est. Hæc duo corpora posse tamen dici unum, quia unus Christus est qui utrumque assumpsit.* Others there were, that held a mutation only of *part* of the bread into Christ's body, namely that portion received by the worthy communicant, not the rest, lest the wicked also might seem to partake of it, which they thought most improbable.

Of some of these opinions are named to be *Berengarius* himself, after his *first* recantation, or at least some of his followers; of such also *Rupertus*, and others; and perhaps *Ælfrick* (mentioned before) might have such conceit of *Impanation*. And Mr. *Blondel* (in his 16. and 19. chapters) would persuade us, that this also was partly the opinion both of *Damasçen* and *Paschasius*, and others of the former times.

§. XLII.

Opposites to all these tenents, and to the maintainers of them, were *Lanfrank* Archbishop of *Canterbury*, *Guitmundus*, *Algerus*, and generally the writers following those times, *Anselm*, *Peter Lombard*, *Bernard*, *Hugo*, and *Richardus de Sancto Victore*, &c, who all writ before the Council of *Lateran*. By these *opposit* Authors above-named is every corner of the ancient *Fathers* writings fought into; the same places then quoted, as now they are by the *Romanists* and *Protestants*; one side pressing much their words of *miraculous change* &c. The other, those of *image*, *type*, *figure*, &c, and the same answers as now, returned then by both sides. If you please to look into *Bellarmin's* 2d. book *de Eucharist*. he often makes use of the answers of these ancient Authors, to what is urged by the *Protestants*: and saith, if they bring the arguments of their Forefathers, *Bertram*, *Berengarius*, &c, we return the answers of ours, *Paschasius*, *Algerus*, &c. Amongst these disputes a
corporal

corporal presence, and also a *substantial conversion* of the elements, prevailing; yet some (again) there were also that allowed such a *conversion* in the form of bread only, not the matter: *Durand's* opinion, and some others, affirmed *e contra* a change of the matter, but not of the form; which opinions were opposed by the ordinary stream of writers.

Now as these *controversies* arose, or grew to any height, so several *Councils* since *Nicen. 2.* for the settling and preserving of the Churches peace and quiet, have bin in several Ages assembled. The *corporal presence* was decided against *Berengarius* by five several Councils (see *Blond. 20.c.*) before that of *Lateran* under *Innocent 3.* A *substantial conversion* of the elements determined by the *Lateran* (whether also by those before it, more anon,) and many others following it: A conversion of the whole substance of them stated more expressly in the *Tridentine Council*. Notwithstanding which *Synodal determinations* from time to time, there have not wanted those *successively*, who have taught contrary to their decrees. See *Blond. 20. c. p. 441.* as *Petrus Bruiſe*, and *Henricus* his disciple, *Petrus Waldo* from whom the *Waldenses* and *Albigenses*, *John Wicklif*, (whom *John Hus* his disciple followed not in this point,) &c: but these very rare; and their disciples most what some *vulgar*, not the *learned*, until the times of *Luther*.

Now concerning this narration of the passages of the times after 2. *Conc. Nice*, and that of *Franckfort*, observe

1. That tho the other doctrine was much easilier credible, as more agreeing to humane reason, yet that, that of *Paschasius* and his followers was the common, and the most prevalent, not only in the *Eastern* (shewed before,) but also in the *Western Church*: and this not only after, but before, and when *Paschasius* writ; See what he saith *lib. de verb. instit. Sacramenti. — Quamvis ex hoc quidam de ignorantia errant, nemo tamen est adhuc in aperto qui hoc* (i.e. *Christ's corporal presence in the Eucharist*) *ita esse contradiccat, quod totus orbis credit & confitetur.*

§. XLIII.
Reflections
upon the former
narration.

1. Corporal
presence then
the common
opinion.

For *Paschasius* writ before either *Johan: Erigena*, or *Bertram*: and when *Bertram* writ otherwise, it was *teste admodum & sine successu*, as *Estius* notes of him. And *Osbert* (quoted before) saith only, *Quidam Clericorum seducti &c.* And this more appears, in that, when *Berengarius* afterward shewed himself *afresh* for that opi-

opinion; all the Church-governours unanimously resisted him; so that there is not one Bishop found to have consented to his opinion, and the Authors who oppose him much object the singularity of his tenent to him. *Guitmund. 3. l. Notissimum est hoc tempore, priusquam Berengarius insaniisset, huiusmodi vesanias nusquam fuisse.* —And *Lanfrank* in his last Book against him: *Interroga universos, qui Latine lingue nostrarumve literarum notitiam perceperunt; interroga Græcos, Armenios, seu cujuslibet nationis quoscunque Christianos, uno ore hanc fidem* (which he maintained against *Berengarius*) *se testantur habere:* and he himself (as *Lanfrank* reports of him) called the opinion opposed by him, *sententiam vulgi.*

The *Historians* likewise of those times relate *Berengarius* his, as a new and singular tenent. See *W. Malmshury, 3. l. de gestis Anglorum.* Observe likewise, that no Councils, after *Nice* and *Franckfort*, determining any thing in this point, for the space of about 300 years before the times of *Berengarius*, argues the Church not much afflicted with open contentions in this matter: that when they did determine any thing, it was not before that the *Fathers*, by several writers *pro* and *con*, had bin much searched and examined: that tho many Councils called about it, yet they differed not in their judgments, but exactly agreed one with another, and still condemned the same side, without its finding a party (tho smaller) in any of them to patronize it.

§. XLIV. 2. Observe; that there is granted a substantial presence of Christ's *All Councils* body with the symbols (which (as I have often said) is the main *since the 2d.* business to be agreed upon by all these Authors and Councils,) *of Nice* unanimously decided before the *Lateran* Council: so that tho some contest there may be between the *Lutheran* and *Catholic* about the persuasions of these times concerning *Impanation*, and the remaining of bread in part at least after consecration; yet none can there be between the *Calvinist* and *Catholic* concerning those times holding corporal presence with the symbols, and consequently concerning *Adoration*; for this the *Calvinist* must grant to be the judgment of these Writers and Councils above-named, beginning at *Nice* until the *Lateran*.

3. Observe, that whereas Mr. *Blondel* in c. 16, 19, 20. p. 397, 431, 441, affirms both *Damascen* and *Paschasius*, and the other Authors, that held *corporal presence* till the beginning of the 12th Age, and Councils, till the *Lateran*, not to have held *Transubstantiation*, or *substantial conversion* of the elements, but only a certain union or identity between them remaining still in their former substance, and the natural body of Christ, by the inhabitation of the Deity in, or its assumption of them, which he calls *impanation*: There are many things which to this may be replied.

XLV.

And that not by way of Impanation, as Blon. affirms of the former part of those times.

1. If it were as he saith, yet since it warrants the main business of *corporal presence* with the Symbols, and Adoration, what relief can Mr. *Blondel's* or the *Protestant-cause* receive thereby? Again, since such *impanation* differs very much from the *Lutheran Consubstantiation*; (see what *Blondel* confesseth to this purpose p. 436, and 400. And it is clear enough also from *Paschasius* his assertions set down by *Blondel* p. 423, which no *Lutheran* will subscribe to;) and it is a tenent, if well consider'd, much more absurd than that of *substantial conversion*, or *Transubstantiation*, (which he saith succeeded it in these later times;) as it making Christ to have two bodies by union hypostatical; one *Carnewm*, in his assuming humanity; and another *Panaceum*, in the Sacrament: And these two bodies again identified by the same Person of the Deity present to both, &c. (see it examin'd by *Belarmine*, as one *Rupertus* his opinion in the 12th Age, and the absurdities thereof display'd in l. 3. de *Euch.* c. 11, 15.) I say, that to prove such to have been the opinion of Antiquity, which makes as much against *Protestants* as the present doth, and is more inconvenient than the present, doth not only no way patronize their cause, but also help to excuse their Adversary.

2. *Algerus*, one of *Berengarius* his Opposites (in his first Book de *Sacr.* c. 6.) calling it *novam haresin suo tempore exortam & absurdissimam*, and there confessing it: This argues it very unlikely to have been the common opinion until his Age, as is affirm'd; unless we will make him mistake the opinion of those Writers and Councils immediately before him.

3. Tho Mr. *Blondel* doth not, yet Dr. *Taylor* acknowledgeth concerning *Paschasius* in particular, that he held and writ for a *substantial change*; see p. 328. And comparing Mr. *Blondel's* quotations out of *Paschasius* p. 423, with those p. 432, I see not any thing brought to prove the contrary. Bishop *Forbes* l. 1. c. 4. s. 1.

faith, *Bertram* in his Preface clearly affirms, that *some* in his time held that which is since call'd *Transubstantiation*. Who could this be, but *Paschasius*, and others, whom he opposed?

4. Again, The expressions of these Authors, who are said to hold no *substantial conversion* of the bread, &c. are ordinarily such as these: *Damascen. Panis vinumque per invocationem & adventum Spiritus sancti supernaturaliter transmutantur in corpus & sanguinem Christi, & non sunt duo, sed unum & idem.*—*Pasch. Licet figura panis & vini hic sit, omnino nihil aliud quam caro Christi & sanguis post consecrationem credenda sunt,* (see many more gather'd by *Bell. de Euch. l. 3. c. 20.* which it will be tedious here to set down.) Now these expressions shew them to have held a *conversion* or *transmutation*, beyond *Consubstantiation*, wherein the element becomes not locally join'd, but the same with Christ's body; and if perhaps they (or some of them) by such expressions should not have intended such a *conversion* of the bread, as that nothing thereof should afterwards remain, but a *conversion* into Christ's body only in *Rupertus* his sense, *quia per hypostaticam unionem fit corpus Christi*, as *Bellarmin* interprets him in his *Recognitions*; yet it seems plain, that they held (beyond the tenent of the *Lutherans*) such a *physical change* in the substance and nature thereof, as that it could not afterward be truly call'd bread; tho some diversity of phrase there might be, in what no Council had yet so punctually decided.

5. And this is more confirm'd by the Opinion of the *Greek Church*; who, if *Damascen* and the *Nicene Council*, whom they follow, held no *conversion* of the Bread in its nature or substance, how come they to hold it? and about *Transubstantiation*, to nourish no difference at all with the *Latins*? See the quotations before. Surely, in that Answer they gave to the Cardinal of *Guise* (quoted in *Blondel* p. 400.) where they say, neither substance nor accidents of Bread to remain, but all to be *trans-elemented* into the substance Divine, some change they would intimate much divers from the *Lutheran* (with whom they could not agree in this point) and not much abhorring from the *Roman* Opinion: excepting only that the *Roman* is the more moderate.

As for comparison of Christ's presence in the Eucharist with that of the Incarnation, and of the Divinity, in such manner infusing it self into the Bread, as once into our Nature, found in these Authors, as likewise in the Fathers; either they meant only, that the Bread in this infusion was turn'd by the Divine

Om.

Omnipotence into the *Lord's Body* (as the *Catholic's* say) or something more gross; if they held the *Deity* thus to contract a new *hypostatical union* with the *Bread*, whereby it properly becomes his *Body*: So that the crime, that their posterity in this is accused of, will be only, that they are *less absurd* than their Ancestors. Thus much for those Authors before the 12th Age.

Now, that the Councils (which were before the *Lateran*) § XLVII. wherein *Berengarius* was Condemn'd, understood a *substantial conversion* of the *Bread* in the *Eucharist*, notwithstanding what *Blondel* saith (c. 29. p. 439, &c.) I think is also plain enough. In the *Roman Council* Assembled an. 1078. wherein *Berengarius* last recanted, the words are these: *Ego Berengarius corde credo panem &c. --substantialiter converti in veram & propriam & vivificatricem carnem Domini, &c.* In the former *Roman Council*, an. 1060. tho the words of the Recantation are, *Ego Berengarius anathematizo eam heresin, que astruere conatur panem post consecrationem solummodo Sacramentum & non verum corpus Domini nostri Jesu Christi esse*: Yet, that the Council meant the *Bread* to be *Christ's Body*, not whilst being, but by ceasing to be *Bread*, methinks is sufficiently vindicated by what *Lanfranc* (one of it,) and *Guitmund*, and *Anselm* (contemporaries,) say of this Council, as I find them quoted by *Bellarmin*. de *Euch.* l. 3. c. 21. ---*Lanfran.* de *Corpore Domini* to *Berengarius*,---*Nicolaus Papa* comperiens te docere panem vinumque altaris post consecrationem sine materiali mutatione in pristinis essentiis remanere &c. praecepit tradi scripturam tibi; i. e. the Recantation nam'd before. *Guitmund* l. 3. De *Corpore Domini*, speaking of the same Council saith, *Panem in corpus Christi substantialiter converti, non sicut delirat Berengarius corporis Domini figuras tantum esse & umbras, aut intra se latentem Christum tegere, universalis Ecclesiae consensione roboratum est.* *Anselm* (tho I grant, 'tis not necessary to understand this to be spoken of the former Council, notwithstanding *semper abhorruit* some way involves it) *Panis substantiam post consecrationem in altari superesse semper abhorruit pietas Christiana, nuperque damnavit in Berengario, &c.* But *Anselm* dyed an hundred years before the *Lateran Council*.

Besides the force of these Testimonies; 'tis not probable, that in the eighteen years space that interceded between these two Councils, the Judgment of the Church in the *later* should be so much alter'd, and that without any noise or opposition from the former.

§. XLVIII. 4. Concerning these Councils, that have so *strictly determin'd* Councils ex- the *manner of corporal presence*; which many pious men have
cusable in wished that the Church had rather left undefin'd; permitting
determina- to every one the liberty of their private conjecture, and only
tion of the imposing silence on all to forbear curious disputes: Yet we may
manner of consider, *That* the same we say concerning this point of the Eu-
Christ's pre- charist, is said by Sectaries concerning Decisions of Councils in
sence in the any other point, wherein they differ from her Judgment. So
Eucharist. she is (by several) complain'd of, for her too much curiosity
and punctuality in the *mystery* of the *Trinity*; in her addition
a *Filioque*; in concluding that hard and long-disputed point of
Rebaptization, &c.

That not private men, but the Church her self, is meetest to
judg what is fit to be *determin'd* or *not determin'd* by her. *That*
curious disputes may indeed easily be *prohibited*, but once on foot,
will never be actually laid, but still multiply into *new controver-*
sies, till something (most probable) is settled by just Authority.
That as there were then on foot *some opinions* very *destructive*
and *diminutive* to this *ineffable Mystery*, (as *Berengarius* his first
Doctrine); so others again very extravagant, (as that of *Hyposta-*
tical union of the *Deity* to a *new Broaden Body*.) *That* these
Councils did no more in this, than other Councils from time
to time have done in very *subtle* (only if much *controverted*) mat-
ters; in not *silencing* the *Disputants*, but (as became a Judg con-
fiding in the *Holy Spirit's assistance*) *determining* the point as
seem'd to them truest.

That these Councils in this point (after all things had been
for a long time more exactly *debated*, and *sifted*, than in former
Ages, before giving any *sentence* thereon) in their *decision* fol-
low'd the *words* of our Saviour, *Mat.* 26. 26. in their simplest
meaning, and the commonest phrase of the Writings of Anti-
quity (tho some Fathers in their judgment perhaps *differ'd* from
the rest) *i.e.* *conversion*, or *transmutation*, taken in the strictest
sense. *That*, if we restrain the Church from *determining any*
thing, where Scripture seems *ambiguous* (tho the *testimony* and
exposition of Antiquity perhaps in the *same point* is not so) her
decisive Authority, in matters once controverted, will be made
void; because so often is Scripture *ambiguous*, *i.e.* (by several men
severally understood :) And in matters *not controverted*, 'tis need-
less.

That

That there comes ~~no~~ more Peace to the Church by such a definition; and no danger to Christians from this thing defined, if an Error: [supposing still corporal presence a truth, from which also follows Adoration;] because 'tis only a purely speculative mistake, and no point of practice depending on it. Lastly, That in the general acknowledgment of so much obscurity and uncomprehensibleness of this mystery, as the Church hath less light to judge of the exact manner thereof, &c. so have others less grounds to contradict her Judgment.

As for her making it an Article of Faith now, which was not so heretofore; which is much objected by some Reformed; (see Chemnitius quoted before. *Sed quia transubstantiatio* (saith he) *pro articulo fidei sub pœna anathematis proponitur necessario contradicendum est, &c.* See Dr. Taylor p. 331. Before the Lateran Council, saith he, *Transubstantiatio non fuit dogma fidei*, as Scotus saith; and how it can be afterward, since Christ is only the Author and finisher of our Faith, and therefore all Faith was deliver'd from the beginning, is a matter of highest danger and consideration. Thus he.) I think it is sufficiently answer'd, and the offence thereof taken away, in my notes of *Infallibility*; so that I need say little here.

Only this. First, They make this point of *Transubstantiation* no more an Article of Faith, than their other Decrees; to which they require assent under *Anathema*, as they do to this. For example: 'Tis made no more an Article of Faith by them, than this is, *De Bapt. Can. 1. Baptismus Johannis non habere eandem vim cum baptismo Christi*. But if the Church may not be permitted to make (thus) new Articles of Faith, she may not, to make any new determination not formerly made; nor to enjoin people to believe or assent to any thing which formerly was not enjoin'd nor believ'd.

But to explain the business a little: We must know; That all Divine Revelation, any thing in God's Word, whatever, is *eo nomine* an Article or point of Faith; and that as Article of Faith is taken for *dogma verum*, and so credible, for a divine truth which is creditable, or which may be most surely believ'd. So what Dr. Taylor saith is most true; such it is, not only after Decreed by a Council, but at least from the time of our Saviour and the Apostles; and nothing at any time (thus) an Article of Faith, which is not so always. And thus, far doubtless was it from Scotus his thought, That *Transubstantiation* at the Lateran Council

XLIX.

In what sense they impose it as an Article of Faith.

cil began to be a *divine truth*, when it was not so before. But, as *Article of Faith* is taken for *dogma necessario credendum*, for a *divine truth necessary*, when known to be so, to be believ'd, or not oppos'd: So a *divine truth* may be an *article* or *object* of my Faith to day, which was not yesterday. So he, who (by what means foever) knows that something is said in Scripture, which he knew not yesterday, may be said to have to day a *new article* of his Faith, or a *new point* no way to be oppos'd or denied, but assented to, and believ'd by him.

§. L.

When therefore a thing is said to be no *dogma fidei* before, and at such a time to *begin* to be so, the meaning is, That it is now a *dogma fidei*, or *object* of Faith *necessary* to be believ'd, which it was not before [*necessary to be believ'd* ;] not for the *matter* thereof ; as if the *actual knowledge* and *faith* thereof were *absolutely necessary* to Salvation ; thus a *few points* only (some think not *all* those of the Creed) are *necessary* ; and nothing thus *necessary* at any time, that is not always so ; but *necessary ex accidenti*, because we have a sufficient *proposal* thereof, that it is a *divine truth*. Not that the *error* in, or *ignorance* of, such a *point*, even after such *proposal*, doth derogate from our having *absolutely necessary faith*, any more than it did before ; nor that, in *disbelieving* or *dissenting* from it, we are more defective in the *necessarily salvific* principles of *divine truth* ; but that we are defective in our obedience to and acceptance of *divine truths* made known to us by the Church, as some way conducive to Christian edification, to the peace of the Church, or to some other good end.

Therefore the *duty* she requires to many of her *decisions*, is not so much an *actual knowing* of them, as the *not denying, opposing, contradicting* them, when made known to us. Therefore, for example, should any one, after the *definition* of the *Tridentine Council*, thereupon, hold *John's* and our *Saviour's* Baptism to have in *every* thing the *same* virtue and effect ; such a one, whilst not knowing this *definition* of the Council, is *excusable* in his error, supposing it be not contracted from any careless *neglect* : or if it be so contracted, yet he is not *guilty* thereby of a point of *infidelity*, as concerning *necessary faith*, but only of the sin of *negligence*.

Neither when the Church requires the belief of *Transubstantiation*, hence doth it follow, that she faith, the *belief* thereof is *necessary to salvation* ; but that she thinks it fit, for some good ends of *Christian edification*, not to be oppos'd : and therefore *Suarez* his confessing, that to believe *Transubstantiation* is not *simply necessary*

to salvation, quoted by Archbishop Laud p. 287. methinks well consists with the Church's determining it, tho the Archbishop, there, thinks according to the *Roman* principles it is otherwise. And, as *Bellarmin* saith, there are many things in Scripture, which tho they are *necessario credenda quia scripta sunt*, yet are not *scripta quia necessario credenda*; so may I say of Church-definitions.

Neither upon this may we collect, that she is tyrannical in abridging the *liberty of mens judgments*, if the *belief of the points* she determines be not necessary for salvation; but only, if no way at all beneficial to be known. For the wilful opposing of which, if we afterwards incur her *Anathema's* which exclude from heaven, thus we miss of salvation, not for want of necessary faith, but obedience; she *Anathematizing* us not for an error, but a vice, (i. e.) a causlessly disturbing her peace, and resisting her authority.

Should any one, after the *Apostolical Synod and Decrees*, Act. 15. (some of which were about matter of small account, yet not without good reason commanded, for a season at least to be observed,) have resisted their *Injunctions* in the matter of blood and things strangled, holding it still lawful, notwithstanding such prohibition, to eat those things; such an one doubtless, notwithstanding the levity of the matter, would justly have incurred the Church's censure, and without repentance bin liable to damnation; not for want of any faith necessary thereto, but of due submission and obedience to the decrees of a just Authority.

5. Lastly, concerning our obedience to these Councils in such their decisions, see what I have said in my Notes concerning that subject; and in those, of the obligation of not acting against conscience; where I think tis sufficiently evidenced, that we are bound to submit at least to all such points, where we are not certain of the contrary, as especially in this by most-confessed ineffable mystery we can little pretend to it, considering what hath bin said in this paper. But indeed such a submission will be found either a duty to all the Churches decisions, or to none. For if we obey only so many of her Canons as we in our judgment think truth, rejecting the rest; our submission is not to her authority deciding, but a yeilding to the verisimilitude of the thing decided.

Again; such a submission, is either a duty to all Councils, (I mean, which are in their authority equal,) or to none; upon the same reason. For, for us to judge first of the orthodoxy of a Council

§ II.
Obedience
due to such
decisions.

Council, which is appointed to *direct us* what is *orthodox*, what a *preposterous* thing is it? And if we go to this play once, to receive only *so many* Councils, as we *like* of their *doctrines*; then, as the *Lutheran* only admits of *six* Councils, the *Calvinist* of only *four*; to the *Eutychians* now in *Asia*, upon as good grounds, (I mean as to any obligation to their Authority,) do admit only of *three* Councils. Again, the modern *Nestorian* of *two* only; lastly, the modern *Socinian* of *none* at all.

I. II. The objection that may be made here; What if a man's conscience be persuaded that the contrary to the Councils decree is evident in the Scriptures? [as what if one think, that the Church in the Tridentine Council enjoyns *adoration*, not to *Christ*, but to the *Symbols*; or, that the *worshipping* of *Christ*, as *corporally present* in the Sacrament, is flat *idolatry*; which is much urged by *Daille* as a sufficient ground for a *discession* from the former Church; see the latter part of 8. c. of his *Apology*, p. 55.] I have answered in those Notes before-named. I will only here retort it:

Suppose an *Eutychian*, *Nestorian*, *Arian*, plead the same excuse for *dissenting* from the *ancient Councils*, (for, I hope, he will grant *some* of them may be persuaded in *conscience* as they profess.) If he answer, such *persuasion* of a conscience wilfully *misinformed*, and refusing the *guides* God hath appointed to instruct it better, *excuseth* them not from the guilt of *heresy*: I reply, neither will it in *this* point excuse the *other*, especially for the business of *corporal presence*, if they be found to go against the stream of present and former Church, (from whom we ought in all humility to receive the *exposition* of *ambiguous* Scripture,) and to make therefrom a *causeless division*. If the *Church* may enjoyn men nothing that is against their *conscience*, and nor in these exact *obedience*; all *heresy* must be *tolerated*, and the *Nicene Creed* is a *tyranny*. But if you say, they may use their *Anathema's* in greater matters, but in these *smaller* niceties may not thus *domineer* over mens *consciences*, (a thing *Daille* accuseth the *Tridentine Council* of, 7. c. 40. p.) I answer: Who shall *judge*, what is *small*, what is *great*, but those who *decide* also the matters both *small* and *great*? But let him search *Antiquity*, and see if *small* matters have not also undergone their *Anathema's*. He confesseth they have, and therefore is liberal to blame *both*. 7. c. 38. p.

But

But I find this *objection* advanced yet higher; That men may not obey such a decree, not only when it is against conscience, but when they have thereof so much as a *doubting conscience*, especially in a matter of such *high consequence*, as *Adoration* is, (which follows upon holding a *corporal presence*) which to give to any object, without certainty that it is *adorable*, they say is utterly *inexcusable*. *Ce n'est pas assez d'en avoir quelque opinion. Il en faut estre certain.* Daille 11.c. 94.p. Upon these premises no man can chuse but doubt, & *quod dubitas, ne feceris.* Tail.p. 340.

§. I.III.
Objection of non-certain-ty consider-ed.

1. In answer to *this* also, see what I have said at large in those notes. Indeed the rule is good, where *doubt of sinning* is only on one side, not on both; only on the side of *doing*, but not on the side of *omitting* also: and when we are certain in *omitting* the thing, we sin not. But the case is otherwise, where-ever our Mother the Church enjoins us the *doing* of a thing; for here is no security of *not sinning*, if we do it *not*. Again, if Christ be there *corporally present*, as the faith He is, Daille faith, 'Tis our duty to *adore* him: and, as to *give adoration* to an object *not adorable*; so to *deny* it to one *adorable*, is both, sin. I may retort then with more reason, *quod dubitas* (if you *doubt* only, and are not *certain* of the contrary) *ne omittas*, where the Church and your lawful Superiors enjoin you to do it. For, as reasonable as this proposition is, *quod dubitas ne faciendo pecces, ne feceris*; so reasonable is the other, *quod dubitas, ne omittendo pecces, ne omittas*.

2. Again, Mr. Hooker's reason methinks hath as little force as any of these, to encourage any in a *non-submission* to the Church's judgement; who, in his 5.1.67. *sect.* 363. p. discourseth thus. That, "there being three several opinions in the matter of the *Eucharist*, (he joyning the *Two first* in this Paper in one) "we may safest cleave unto that, which hath nothing in it but what the rest do "all approve and acknowledge to be most true. But you may find the Archbishop *Laud* *sect.* 35. p. 286. in his *refutation* of a like argument brought by the *Romanist*, [namely, *that it is better to be of that Church, in which all Churches agree salvation may be had,*] mentioning this very argument about the *Eucharist*, and rejecting it as *insufficient*. And indeed were it any way *valid*, it would follow; when, of divers opinions, some affirm *less*, some *more*; a prudent man ought always to side with the *least*, because this is affirmed by *all*: which I think is a dangerous assertion, especially in Religion, To believe, and do still with the least.

T

Lastly,

§. LIV. 3. Lastly, neither do I think that a sufficient *lett* to keep any *Obj. of the* from assenting to a corporal presence, or substantial conversion; fruitless because such Presence (if it be) is pretended to be utterly *un-* of supposed beneficial and fruitless, and since Nature doth nothing in vain, corporal pre- much less doth the Author of it. See Mr. Blondel (in his 10.c.) sence confi- and Dr. Taylor, (sect. 3. p. 28 &c. and p. 45.) much pressing this der'd. upon these three reasons. 1. Because any pretended effects of the Eucharist must be granted to be attainable without it, by a spiritual reception of Christ &c. (See their writings.) 2. Because the unworthy receiver must be granted to be partaker of it (the substance of Christ's Body) as well as the worthy; and this without enjoying the least benefit thereof. 3. Because our Saviour hath decided this point, John 6. 63. declaring to the Capernaïtes (mistaking his sayings, as if he meant to feed them with his flesh, by virtue of which once eaten by them they should afterward live for ever) That his flesh, if they should eat a piece thereof, would profit them nothing for any such purpose.

1. First note, concerning this *Objection*, in respect of the former reason; that it presseth as much the second as the third and fourth opinion, who affirm the worthy receiver to partake not only virtually, (as the first faith,) but really also Christ's Body; but to what end this? since the other, i. e. Christ received by faith, supplieth all the effect desired or pretended, according to John 6. 45, 47. and St. Austin's saying, *crede & manducasti*?

2. Now for an Answer to it in reference to both the reasons, I might transcribe you Bellarmin's, in Eucharist. 3. l. 9. c. which to me seems very satisfactory. Read it at your leisure. The effects of the Eucharist, such as are alledged by Blondel out of Peron, Namely, a more strict and entire union and conjunction of us to God; the increase of grace and charity in us; the sowing in us the seed of immortality, and a resurrection of our decaying bodies, &c. are not affirm'd to be wrought in us by the corporal presence of our Saviour, as after a physical or irresistible manner, but as by a proper instrument appointed by God for such effects upon such a disposition of the receiver. Therefore neither are these effects necessary to corporal presence, i. e. that corporal presence cannot be without them; for so it is in the unworthy communicant: neither again is corporal presence absolutely necessary to such effects, i. e. that they cannot be at all without corporal presence; for so they are in the faithful before communicating, at least in some imperfecter degree.

But

3 But these concessions we have now made (if this be all they contend) will never argue the *substantial* or *corporal* presence of Christ's body in the *Eucharist* to be a thing *superfluous* or *void of effect*: 1. Because in God's appointing several instruments for conveying the *like* benefits to us, the arguing that *one* doth, will never prove the other *doth not* the like. 2. In the like effect being wrought by *several means*, the *one* may produce it in a far more *advanc'd* degree than the other: So *Aquinas* p. 3. q. 80. art. 1. faith, *Plenus inducit effectum sacramenti, ipsa sacramenti susceptio, quam solum desiderium*: Yet sometimes the *desiderium* serves the turn. 3. Because from a thing prov'd uselefs *sometimes*, or to *some persons* from some incapability of the subject, &c. it follows not, that it is so *altogether*, and to *others*: As, it follows not, that such a Diet *not nourishing*, or also *hurting* a *languishing* stomach, therefore doth not *profit* to a *sound*.

To illustrate it a little in our present subject. By *Baptism*, or also by *Faith* and *Repentance* before *Baptism*, or the *severe* desire of *Baptism* (when it cannot be had) we are *regenerated* and *united* to Christ, and made *members* of his *body*; yet will any therefore say, that in *Baptism* we enjoy as much a *communion* of the *body* and *blood* of Christ, as in the *Eucharist*? Or that the *Eucharist* is *inutile*? Therefore, hath Christ given us also the *symbols* of his *body* in vain? Therefore, do we possess no more of his *grace* and *goodness* by *believing* and *receiving* also the *Sacrament* of his *body* and *blood*, than only by *believing on him*? But then, if *receiving* him *spiritualiter* by *Faith* and *sacramentaliter*, be better than *spiritualiter* only; why may not *sacramentaliter* and *corporaliter*, be also better than *sacramentaliter* only? Who can demonstrate it, That the *faithful* receive no more *benefit* (from the *Divine* good pleasure) by *faith*, and the *body* of our Lord *substantially* present, than he should by *faith*, and the *body* only *typically* present; since all depends on God's good pleasure? Why may it not be his *will*, to confer the complement of our *union* with him, and the *perfection* of *grace* and *charity* in us, and the last *seal* of our *immortality* and *incorruptibility* in us, not by the receipt of the *symbols* of his *body*, but by his *very body* united and join'd to our *souls* and *bodies*; and yet not these to *all* that receive it neither (because it acts not *physically* or *irresistibly*) but to the *worthy*?

Calvin (as he is very inconstant in his expressions concerning this Sacrament) seems to hint something to this purpose, *Instit. l. 4. c. 17. s. 9. s. 11. Que omnia non posse aliter effici intelligimus quam Christus totus spiritu & corpore nobis adhareat*, that we may be *membra corporis ejus, ex ossibus ejus & carne ejus, magnum istud arcanum Eph. 5.---and s. 11. Quo (i. e.) exhibitione sanguinis & corporis ejus primum in unum corpus cum ipso coalescimus; deinde participes substantiæ ejus facti, in bonorum omnium communicatione virtutem quoque sentimus*. See B. Forbes l. 1. c. 1 s. 26, 27. much to this purpose; *Prisci fideles ante Christi incarnationem carnem Christi spiritualiter edebant in manna & rebus aliis figuratam, & sufficienter pro statu Oeconomice illius ad salutem.---1 Cor. 10. Sed nihilominus, per communicationem carnis Christi in Eucharistia, multo altius & solidius nos Christianos incorporari Christo, quam priscos fideles qui spiritualiter tantum seu per solam fidem carnem Christi manducabant, credidit semper Ecclesia Catholica---* nos cum edimus eundem Christum fide quidem utili, sed fide rei præsentis, *que actu ipso & non sola spe, nobis cum pane exhibetur, modo tamen ineffabili &c. cæterum est per manducationem mysticam corporis Domini, ---nos multo efficacius & plenius, sublimius & augustius, strictius & artius corpori & sanguini Christi uniri, quam perilla (i. e. verbum, fidem, baptismum, &c.) Quam ob causam Hoc sacramentum dicitur per excellentiam communio; quia scil. hunc modum per manducationem mysticam Christus instituit longe efficacissimum perficiendæ unionis & conjunctionis quam artissimæ inter sese & membra sua, &c.* I conclude therefore, that very transcendent may the effect of this corporal presence, of our Saviour be, beyond a spiritual and symbolical only; as the effect of a spiritual and also symbolical in the Sacrament is granted to be more than of a spiritual only; tho the virtue thereof by God's good pleasure be obstructed and denied to the unworthy; even as his blood shed on the Cross, and given for all, yet is not effectual or beneficial to many.

§. LV.

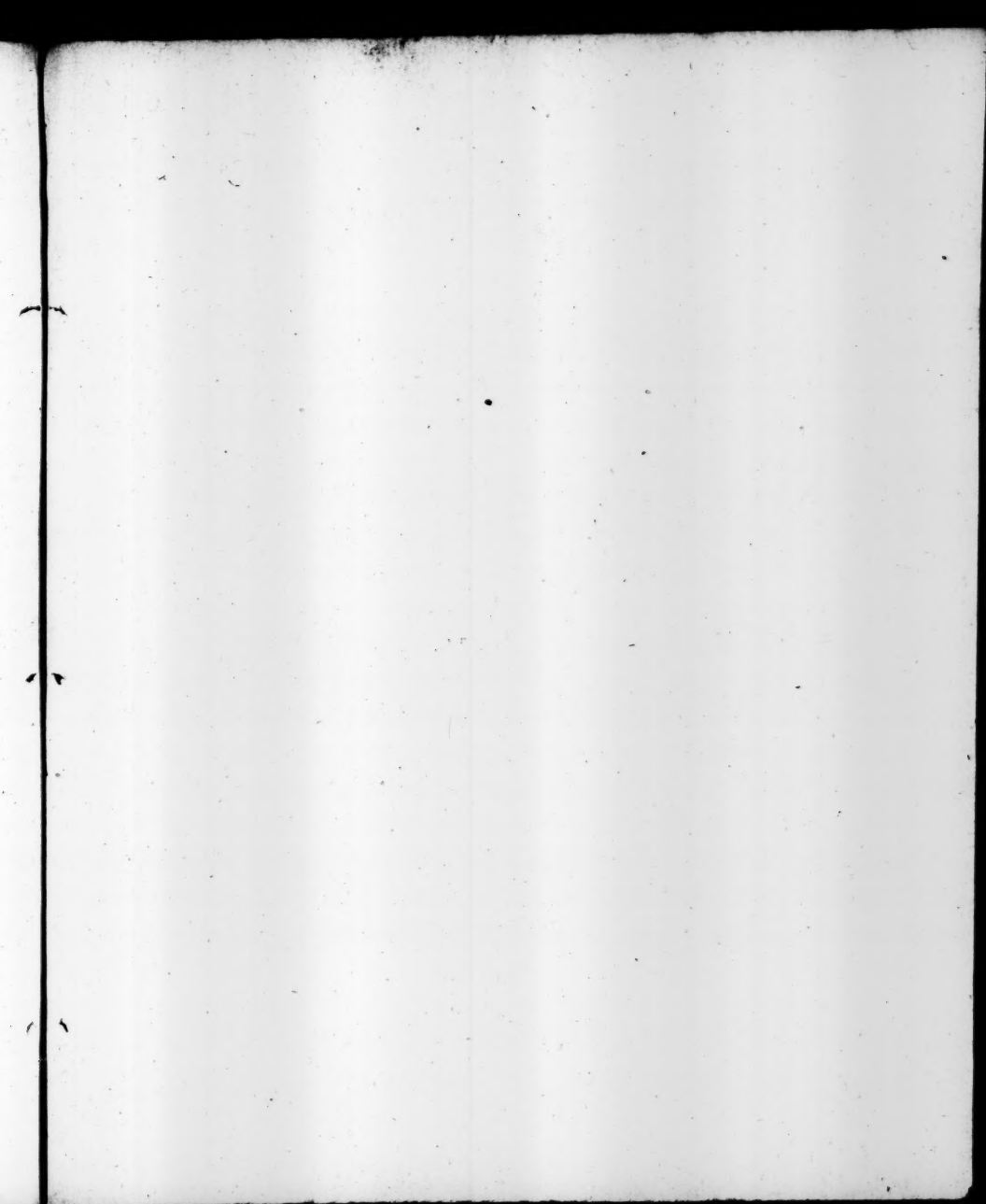
To the 6th Chapter of St. John's Gospel. Supposing, for the present, what Dr. Taylor and others contend for, That our Saviour speaks only of a spiritual feeding on him by faith, and not of the sacramental at all: Yet as the Doctor will grant, that this Chapter contains in it nothing prejudicial to our attaining some benefit by receiving the sacrament and the symbols of Christ's body therein, tho it is most true of these symbols, that they of themselves profit nothing, as to confer on us an eternal life, without the

the participation also of the *spirit* of Christ communicated only to *believers*: So I return, that it contains nothing in it prejudicial to our obtaining some *benefit* from the *sacramental* receiving of our Saviour's *very flesh*: Tho it is most true also of this *very flesh*, that receiv'd *alone without the spirit*, as it is by all the *unworthy communicants*, it doth help nothing at all to make a man *live for ever*. The whole passage in *Job. 6.* seems to be thus: When our Saviour had told the *Capernaites*, upon occasion of their boasting how *Moses* gave them *Manna* to eat, that (much beyond those *Manna-eaters* that were dead) he, whosoever should eat the *flesh of the Son of man*, should *live for ever*; they conceiv'd his meaning to be, that whoso could get a piece of his flesh and eat it, should by virtue thereof for ever be preserv'd in life: And this seem'd to them so unreasonable and so barbarous a thing, either that he should any way feed them with his flesh, or that they that fed with it should by the strength and force thereof *live for ever*, that they forsook him and his doctrine: Upon which he instructs them further in this *mystery*, as it seems to me to this effect: 1. That they should not eat his *flesh* at all, in such a manner as they imagin'd, *i. e.* in its *natural* condition; but that he should ascend up to Heaven, where he was before, and so that his *flesh* with him; see *ver. 62.* upon which ascent the *Spirit* should come upon all *true believers*, which *Spirit* should give them *this life*; see *Job. 7. 38, 39.* 2. That his *flesh* (if eaten then, or whenever it should be eaten in such manner as he should communicate it to them) could give them no *life* alone, or by its own virtue, but only by his *Spirit* (which is the *fountain of life eternal*) join'd with, and accompanying his *flesh*; and that not to *all* receiving his *flesh*, but to the *believer of his words*; which *words* therefore in the close of *ver. 63.* when *believ'd in*, he calls *spirit and life*; *i. e.* conferring the *Spirit*, from which is receiv'd that *life*. See *ver. 63.*—wherein, that you may the better understand the usual expression of this *Evangelist*, see *Job. 4. 14.* and *7. 38, 39.* where the *Spirit* (signified in both places by *water*) is declar'd to be the *fountain of life eternal*.

And now it is high time to leave off to tire you with a Discourse, the more tedious because entangling it self with the Writings of so many others. Now (to conclude) I pray the good Lord, To preserve you, or any other, that reads it, from being
moved

moved or perswaded by any thing erroneous therein: And may he make the shame of any thing that is said amiss here by me (tho, he knows, unwittingly, yet I may not say innocently) to fall upon me; and open your Understanding to see all my Defects; that so, if this my Endeavour in this History of the *Eucharist* (intended chiefly to make men, tho of another perswasion, yet more charitable at least to the Doctrine of our Forefathers, which they have left) can do no *good*, it may do no *hurt*; but that Truth may ever prosper, prevail, triumph. *Blessed be his holy Name for ever. Amen.*

F I N I S.





Appendix I.



The Doctrine of the Church of England concerning the substantial Presence, and Adoration, of Our B. Saviour in the Eucharist asserted: With a Vindication of Two Discourses on that subject, Publish'd at Oxford, from the Exceptions of a Sacramentary Answer, Printed at London.

I. **T**HE former Part of the *Answer*, Combating *Transubstantiation*, is foreign to the *Oxford Discourses*, treating of the *Real Presence*, and *Adoration*, of our Lord in the *Eucharist*: Therefore, tho' liable to *material exceptions* (such are *false and perverted quotations*, long since detected and expos'd; *Romantick Stories*, impertinent if true; fallacious *Arguments*, and wretched *Calumnies*, industriously contriv'd to deceive and incense the *Populace*;) yet, It shall be neglected, and our *Animadversions* commence at Part 2. c. 2. where the *Minister's Reflections* are profess'dly applied to the *Treatises*.

II. Pag. 44. l. 14. "All which the Doctrine of our Church implies by this Phrase, is only a Real Presence of Christ's invisible Power and Grace, &c.

A Presence of Grace and Power only, i. e. a real absence of our Lord's body and blood, from both the *Eucharist* and worthy *Communicant*, was indeed profess'd by the *Puritan Party*, which exclaimed against Archbishop *Laud*, Bishop *Mountague*, and others, for maintaining a *substantial Presence*: From whose Clamour and Impeachment these Learned *Prelates* vindicated themselves, not by that easie and complete way of disowning the *Doctrine*, and interpreting their *Expressions* and *Sentiments* to intend a *presence of Grace and Power only* (which obvious Reply would have silenc'd, if not appeas'd, the *Faction*); but by justifying their *Tenets* to be what the *Church of England* held and prescrib'd.

A presence of Grace only, can import no more than a bestowing of *Grace* or *benefits* without the *thing beneficial* or *gracious*: But, that the *Church of England*, by her *Heads* or eminentest

Members (from *Q. Elizabeth's* time to the Return of *Char. II.*) own'd this *Zuinglian*ism for her *Faith*, is from no *authentick act*, that I have perus'd, yet *evident*.

1. *Not evident* from the *XXVIII Article* (tho the *Answerer* affirms so much): For that *Article* neither does, nor was intended to, contain any thing inconsistent with a *substantial Presence*; tho it condemns *Transubstantiation*. To ratify this, I need alledge against this *Minister* a Witness no better qualified then *Dr. Burnet* (because produc'd as very credible in this case by this *Man* in p. 58.) who says---it was thought to be enough to condemn [in this Article] *Transubstantiation, &c.*

2. *Not evident* from the *Communion-Office*, as the same *Historian* relates *Hist. Ref. Part 2. p. 390*. "It was propos'd to have the "Communion-Book so contriv'd, that it might not exclude the "Belief of the Corporal Presence: For the chief Design of the "Queen's Council was to Unite the Nation in One Faith, and "the greater part of the Nation continued to believe such a "Presence; thereupon, the Rubrick---is left out. And indeed had we not this uncontrollable testimony out of that very *Author*, who would fain have been set up in *Churches* (as the *Old Fox's* Monuments), yet, as much might be collected from the *Office* it self: that no-where excludes the *substance*, or limits the *Communion of the Body and Blood of Christ* to *Grace* and *Power*; which it must do before it can countenance the *Answerer's* tenet. Surely, any Person, not extremely prepossess'd, will sooner interpret these Passages,---*The Communion of the Body, &c.* ---*We Spiritually eat the Flesh of Christ, &c.* When the Minister delivers the Communion,---*The Body of our Lord Jesus Christ, &c.* "(omitted in the Answer)---*Take, eat, &c.* We thank God that he "doth vouchsafe to feed us with the Food of the most precious Body, &c. The Bread, that we break, is a partaking of the Body of "Christ, &c. I say, an unprejudic'd Man will sooner understand these expressions as including a *substantial presence*, than a signifying only the power and grace of Christ's *Body and Blood*. How could they then take them otherwise who believ'd a corporal presence, and, till the last years of *Edw. VI.* scarce ever heard that the words were capable of any other sense?

3. *Not evident* from the *Catechism*: In which the *Church of England* is so far from teaching her Children a *Presence of Grace* only, that she plainly instructs them to believe a *substantial Presence*. Does she not, as it were, dissect the *Eucharist* into its parts,

acquainting them that *it consists of an Outward part or sign, Bread and Wine*; of an *Inward part or thing signified, the Body and Blood of Christ, &c.* and then demands, *What are the Benefits* (or effects of these Parts,) *whereof we are partakers thereby, i. e. by the Body and Blood of Christ?* Now if the design by *body and blood of Christ* the *benefits* only of them, then her *Question* runs thus; *What are the Benefits, whereof we are partakers, by the Benefits which are the inward Part of the Lord's Supper?* A *Question* too ridiculous to be proposed by any *person of sobriety*, much less fit for a *Church* to put in her *institution* of *Christians*. If then the *Catechism* may be explicated literally, (as one would imagine a *Catechism* ought,) the *Church of England* both believes and teaches a *substantial Presence*. Agreeable hereto is *Bishop Ken's Exposition*, licensed 1685, by *Jo. Battely*, Chaplin to the *Archbishop of Canterbury*. ---“O God incarnate, (*says the Bishop*,) how thou canst give us thy flesh to eat, and thy blood to drink; how thy flesh is meat indeed &c. How thou, who art in Heaven, art present on the Altar, I can by no means explain, but I firmly believe it all, because thou hast said it; and I firmly rely on thy love, and on thy Omnipotence to make good thy word, tho the manner of doing it I cannot comprehend.— Here, in expressions very fervent, and becoming a *Christian Pastor*, he instructs the people of his *Diocese* to believe, that *God incarnate gives them his flesh to eat &c.* Next, that, *tho in Heaven, yet the same God incarnate is present on the Altar*. 3ly. That the *manner of this Presence*, whether in or with the elements, is *inexplicable*. Lastly, that the *love and omnipotence* of the same God are *relied on to make good that Presence*, whereof the *manner is incomprehensible*. Now, if *God incarnate* were present on the *Altar*, at the same time he is in *Heaven*, by *grace and influence* only, his *flesh* would be neither present on the *Altar*, nor given us to eat. No more *mystery*, nor *incomprehensibility* could be discerned in his *Eucharistical*, than in his *Baptismal* presence; neither would there be such need of extraordinary *love and omnipotence* to perform his promised presence in this, more than in any other, *Religious ceremony*, where-in all grant his *presence* to be only *gracious*. Nay, the whole paragraph were no better than a devout and solemn *delusion*. Nor am I prevailed-on to alter my thoughts concerning this *Bishop's* present *faith* (would he do himself, his Order, and Christianity that right as to profess it frankly and clearly) by any *retraction* or *correction* published in the Edition of his Book 1736: That

amount-

amounting to no more than a denial of *Transubstantiation*, not of a *substantial Presence*: whereby I am perfectly confirmed, that by *inexplicable, incomprehensible manner*, was intended the manner of the *Flesh's being present*, not *whether it were present or no*, and that it was this he could neither *explain* nor *comprehend*. To proceed further: in evincing affirmatively, that the *sense* of the aforesaid *Article, Office, and Catechism* was a *substantial presence*, the supremest and most authentic *Interpreters*, that have appeared since the creation of the present *Church of England* may be produced.

III.

I. We begin with *Queen Elizabeth*, the Parent of modern *Prelatick Protestantcy*. This *Lady* profess'd the *Catholick Religion* in her *Sister's Reign*; and, when she obtain'd the *Crown*, was with difficulty perswaded to *alterations* in Religion, as was long ago told the world from other intelligence, and lately from *Jewel's &c Letters* perused by *Dr. Burnet* in his *Ramble*. In particular, She own'd the *Real presence* to the Count of *Feria* and others, and commended a *Preacher* for asserting it on *Goodfriday 1565*. A *Real presence*, I say, She *patronized*, and such a one, as was own'd by the ancient *Fathers*, and had bin believed in the *Church of England* since the *conversion* of that *Nation*; believed without either *check* or *interruption* till towards the setting of *Edward* the 6. when *Zuinglianisin* seems to have bin introduced: Now if She profess'd a *substantial presence*, and if She, that authorized the *Liturgy* and *Articles*, did not do it till after she had fluxt them of whatever was malignant to a *substantial presence*, (to accommodate them to the majority of the *Nation* that with her self were so perswaded,) sure, She intended they should be interpreted as *her Self* and the *Most* both thought and profess'd. Can the genuine *sense* of the words be both a *Substantial presence* and a *presence of Grace* only? Could a *Nation* in a moment believe by the *Body of our Lord Jesus Christ*, spoke at the delivery of the *Sacrament* to them, was meant on the one day *that his Body was verily, and indeed, and in substance* (if this be more) *given to them*, and the next day understand by the same words, *that the Body of our Lord was not verily, and indeed, nor in substance*, but only *in figure and benefit exhibited*? especially when they heard the *imposer* of such *passages* declare for the former sense, saw her *delete* what opposed it, and retain the self same *language* the *Catholick Church*, their true *Mother*, used in all times, to convey her *faith* to their Minds? Whereupon, considering these things, together with

with the *miniated copy of Articles &c.*, seen by Dr. Burnet; considering I say that the chief *Pastoreß* had authority according to the Doctrine of *Lay-Supremacy* to impose, and according to Dr. Burnet's *deleted copy* did impose, her Judgment to be assented-to and subscribed by the whole Clergy &c. we may truly conclude, not only as some have done, that the *chief Pastors* of the Church, but that the *whole Church*, Head and Body, *Queen, Clergy*, and People, did then disapprove of [or *dissemble about*] the *Definition* made in King *Edward's* time, and that they were for *Real presence*.

2. Her Successor, King *James I.* either understood the *Article* and *Liturgy* in the same sense according to the attestations of Bishop *Andrews* and *Casaubon*; or, where has the *Church of England* publish'd, that she holds a *substantial presence*, as those Learned *Persons* say she often has? either no where if not *here*; or with contradiction to what is *here*, if *elsewhere*; because the proper sense of the *Article* and *Liturgy* can't be both a *substantial*, and but only a *gracious, presence*. But that *Part* of the *Catechism*, which concerns the *Sacraments*, and which was composed by Dr. *Overal* in this *King's Reign*, determines the dispute as to this *Prince's faith*: for, tho the *Catechism* (as almost any sentence) may be wrested, yet, it cannot be rendred, without absurdity and passing for a meer cheat, in favour of any other, than a *substantial presence*: And Bishop *Cosin's doctrine* is some argument, that Dr. *Overal*, his Patron and Master, did mean no other.

3. As to King *Charles the First*, if we may gather his judgment from either *Books*, published by his command, or *Sermons* preach'd before him, He adhered to that *Faith* in this point, which all his *Christian Ancestors* had profess'd. Out of such *Books* and *Sermons* we present the Reader with *two Instances*, so full to our design, that if they can be eluded so may a *Demonstration*. The former is in Archbishop *Lawd's Conference with Father Fisher*, a Book highly esteemed by that Excellent, tho calamitous, King. —“And for the Church of *England* nothing is more plain, than that it believes and teaches the true and real *presence* of Christ in the Eucharist, unless *A. C.* can make a Body no Body, and Blood no Blood, [but unless *Grace be a Body, and Benefit be Blood*, Dr. St. and the Answerer can make a Body no Body &c.] &c. The other is in Dr. *Laurence's Sermon* before the King (Charles I.) p. 17, 18. —“As I like not those that say, He is bodily there, so I like not those that say, His Body is not there; because *Christ* saith: “it is there, and St. *Paul* saith tis there, and the Church of *England*.

"land faith tis there, and the Church of God ever said tis there, "and that truly, and substantially, and essentially, &c. For the Opinion of the Sons and Successors to this Prince, concerning a substantial presence &c, tis out of question I presume. What then we add, is, That either all these Heads, and the Church of England, believed the same, or she has a miserable Faith, wherein no Head, since Queen Elizabeth produced Her, durst either live or die.

It were a diffidence in this Proof, or an affront to an intelligent Reader, to offer him a Protestant *nubes Testium*, as a further confirmation in this matter; for then we must recount to him almost all their Fathers from their Primitive times, throughout a Century at least that this Religion has endured, even the celebrated names of Bishop Pomel, Bishop Bilson, Bishop Andrews, Bishop Overal, Archbishop Lawd, Bishop Buckeridge, Bishop Hall, Bishop Forbes, Bishop Field, Bishop Montague, Archbishop Brambal, Bishop Cosins, Bishop Gunning, &c. Dr. Cowel, Dr. Pocklington, Dr. Heylin, Mr. Sulton, &c. omitting many now alive or dead since 1660. several of which have bin already alledged in the Treatises we defend, and have received either no answers, or such as be insufficient, as the following Examination of them will manifest.

IV.

Page 61. l. 1. Here I must observe, that this Learned Person [Mr. Hooker] is drawn in only by a consequence, and that no very clear one &c. Mr. Hooker says, that "besides partaking of the grace "of that Body and Blood &c, the holy mysteries impart unto us "even in true and real, tho mystical manner, the very Person of "our Lord, whole, perfect, and entire. His Body and Blood are "in that very subject, whereunto they give life, not only by effect "or operation, even as the influence of the Heavens is in plants " &c, but also by a far more divine and mystical kind of union &c. Now the Inference, the Oxford Discourses make, is; That Mr. Hooker believed by Real Presence more than a presence of Grace only, even a substantial presence: for a presence of Christ's person, whole, perfect, and entire, with either the worthy receiver or the elements too, cannot possibly be resolved into grace only; because where the Person of Christ is, there his Natures are substantially present, they, since the incarnation, being inseparable from it. Is it not easy then to deduce, what the Discourser did, from the passage cited? Can any other be drawn from that judicious Man's words? This Answerer says the real Presence imports no more than a real presence of Power and Grace. Mr. Hooker says the contrary, and tells us what that more is, which it imports, the Person

son of Christ, and that all the question is, *Whether the subject where- in Christ resides, be the Receiver only, or the consecrated Elements also?* To reconcile Mr. Hooker and the Answerer, it will be necessary then for us to understand by Mr. Hooker's *more than Grace*, Grace only; and, by *the Person of Christ*, a Person without any Nature or Substance Humane or Divine. But how does our Answerer scape this pinch? truly, with due respect to Mr. Hooker, and some tolerable satisfaction to the *Objection*: for he prudently collects other passages, whereof some say as much as the quotation, and none of them are contradictory thereto, nor affirm the *Real presence* to signify no more than a presence of Grace. Nothing but this will clear the difficulty, and so much as this demonstrates the most judicious Protestant so weak as to contradict himself.

V.
 Pag. 62. l. 8. He (Bishop Andrews) utterly excludes all defining any thing as to the Manner of Christ's Presence, &c. Bishop Andrews does not decline defining that our Lord's Body is substantially present; but the manner how this substance is present he waves defining. Again, unless that Bishop believ'd a substantial presence, he believ'd one by so much less true than ours, as the substance or person of a thing is nearer to it, or a more proper predicate of it, than its qualities and effects are. Thirdly, unless this Prelate makes the Eucharistical Presence no more real than the Baptismal (which neither he nor any Father ever did) the Allusion to Baptism is short of the Minister's purpose. Lastly, The Bishop's saying, *Christ's Body, as Glorified, is not present in the Eucharist*, does not in the least oppose a substantial presence. Who, that believes a substantial Presence, thinks Christ to be in the Eucharist as in his glory? This however, they all say, *That the very same substance which is Glorified, which was Born, and Crucified, is present in that Sacrament*, and that its Eucharistical manner of existence is different from what it either had, or hath elsewhere. If then Bishop Andrews testimony stand good for a substantial presence, Casaubon's, and King James's (1.), and consequently the Church of England's, are assur'd on the same side; and we may renew, and augment that King's wonder, That not only a Stranger to, but a Minister of, the same Church, should be so inadvertant as not to remember, or so presumptuous (if he do) as to deny, what his Own Church of England has so often, and so evidently, asserted.

VI

Pag. 64. l. 4. --Nor can we make any other judgment of the Arch-Bishop of Spalato, &c. The Answer to Spalato's testimony is grossly extravagant. If this Bishop be earnest against unworthy Receivers of the Sacrament, Is then our Lord substantially absent according to him? One would think, that has perus'd St. Paul's words, 1 Cor. 11. 29. and heard of Mr. Thorndyke's Comment on them; that, from the Bishop's earnestness against unworthy receiving, he should rather believe a substantial presence; reprehending the impiety the more zealously, because he discerned our Lord's Body to be where it is, not where it is not. If this Bishop own a spiritual, imperceptible, and miraculous presence, does he thereby disown a substantial presence? Sir, These stupid Consequences will not pass now adays, at least not amongst Adversaries, whatever they do with your Party.

Ibid. l. 26. --But he does not say, that Christ's natural Body, &c. Here Archbishop Laud's testimony is rejected by a flat denial of what that great Man hath, if not in terminis, in effect said (for to quote with approbation is as much as to say). Does he not cite Calvin, that Christ does not offer us only the Benefit of his Death and Resurrection, but the Body it self, in which he suffered and rose? Is not Bishop Ridley also produc'd by him, saying, That in the Sacrament is the very true and natural Body of Jesus Christ, even that which was born of the Virgin Mary, which ascended into Heaven, which sits at the right hand of God the Father, &c.?

VII.

Ibid. l. 30. --The same must be said of Bishop Hall, &c. The quotations out of Bishop Hall, Bishop Mountague, and Bishop Bilson, are plain for a substantial presence; and if undiscern'd by the Answerer, to be so, surely not his faculties, but prejudices, and the Post he has undertaken to defend, are blamable. If any such matter as a substantial presence were observable in Bishop Andrews's words, Why not in these Authors? Why not in Bishop Hall's and Bishop Mountague's expressions; whereof the one uses the same, and the other terms equivalent? --*Res apud utroque eadem*,--with Calvinists and Lutherans.--The thing is yielded to on either side.--On the Catholick and Church of England side. But the Lutheran and Catholick side yields to no other thing than a substantial Presence. The thing (the object) is not the same with them and us, if Calvinists and the Church of England, by the Body of Christ, mean Grace only.

Pag. 65. l. 13. — *I ought not to pass over &c.* But why is Bishop Forbes's testimony pass'd over so unconcernedly, and, instead of an Answer to his assertions, an obloquy left on his Name, involving the whole Family of *Reconcilers*? Did he not in that passage write his *thoughts*? Was his intention only a palliating or recommending of *Error and Idolatry*, not a retrenching the opinions and unjustifiable aggravations of those that affect extremes, and thro' rage desert *truth*? I always conceited the aim of that wise and moderate *Person*, and of other *Accommodators*, to have bin the *undisguising* of Doctrines, and a *representation* of them in their proper *lineaments and habit*; but not a *betraying* of *truth* to purchase a wicked peace. Henceforward therefore, if this *Minister* be regarded, whenever we hear a man speak of *reconcilement*, we must double our *guards*, and apprehend *treachery*. But where was the *Bishop's conscience*, and respect to *piety*? if, according to this *Minister*, to cement a rotten *Union*, he condescended not only to relinquish his *Faith*, but also to establish an inexcusable *Idolatry*; for his words assert both a *substantial presence* on the *holy Table*, and an *Adoration* of our *Lord's body* there present. The *presence* he means is such a one, of which the more *orthodox Protestants* do not doubt, which the *Holy Fathers* very often mention, and which the *Puritans*, grossly erring, rejected: but the *rigider Protestants* reject a *substantial*, not a *gracious presence*, so that the *Bishop's* sense will admit of no other evasion, besides his being of the *Pacifick tribe*, which is, it seems with this *Minister*, if not in *maledictionibus*, of no *authority*. Thus this impartial Friend to truth, whilst he should weigh the *arguments*, considers the *personal qualities* of an *Author*; and is carried for or against *those*, as *these* affect or displease him.

Pag. 66. l. 1. — *For Bishop Taylor, I cannot acquit our Author of a wilful prevarication &c.* Nor I the *Answerer* of folly, for meddling with what he can no better discharge. His business is to shew either that Bishop Taylor had written no such passage, as was cited out of his *works*, or that his words were perverted from their literal sense by the *Discourser*: for to alledge out of the same, or another *Book*, sentences *contradictory* thereto, will expose the *Bishop* indeed, but satisfies not the *difficulty*; for the *Discourser* no where undertook, that Dr. Taylor has not said and unsaid (according to the custom of *Protestants* and *Wits*;) but that he has said what, with any candor, is incapable of any other meaning than is imposed in the *Oxford Treatises*. Bucer's advice to P.

IX.

Martyr, --*ut Dogma sacramentarium ambiguis loquendi formulis involveret*, and Dr. Taylor's boastings and practices are too notorious to be insisted-on; or for us to expect from so inconstant, artificial, and confident a *Writer*, other than that according as his *humor* or *circumstances* engaged, he should sometimes deliver himself *plainly*, sometimes in *affected* and *intricate terms*, and never scruple contradicting *himself*, so he might procure a present *relief*; when reduced by his *cause* or *indiscretions* to a *strait*. This *Reply*, to this *Minister's Answer* to Dr. Taylor's testimony, will serve for what was return'd *pag. 49. 50.* to Calvin's and Beza's Authorities. If other places contradictory can be pickt out of their *Writings*, yet that will not manifest, that they, in the sentences cited, intended not a *substantial presence*. But where does Calvin say, *solum beneficium non corpus ipsum*, the proposition contradictory to *neque tantum beneficium sed corpus ipsum*? Is it not of this Proposition that Archbishop *Lared* says; --"Nor can that place by any art be shifted, or by any violence wrested, from Calvin's true meaning of the Presence of Christ in and at the blessed Sacrament of the Eucharist.--- The Archbishop was a *Puny* in evasions, and of a *feeble spirit*; for, what his *acuteness* could not contrive, and his *courage* durst not attempt, this *Minister* has discovered and adventured to perform, even to *shift off* and *wrest this place*, by some that say nothing *different*, and by others that say nothing *contradictory*.

- X. *Pag. 69. l. 24.* --*And now I am afraid his cause will be desperate, unless Mr. Thorndike can support it.* The same course is taken to answer Mr. Thorndike, as was followed to dismiss most of the precedent, viz. *endeavouring to oppose Mr. Thorndike to himself*: this practice how useful, and how frequently used, soever it be by the *Answerer* as wondrous sufficient, yet is rejected by him in *parallel cases*; and he takes that liberty he disallows to such as have equal right to it with himself. Yet how will this *rare controversialist* vindicate Mr. Thorndike from approving *Idolatry*, if he deny that learned Man to hold a *substantial presence*? for, what can be more express for *Adoration of our Lord in the Eucharist* than his words are? "I do believe that it [*adoration*] was practised and done in the ancient Church. ---I know the consequence to be this, that there is no just cause why it should not be done at present, &c. Whatever notion therefore Mr. Thorndike had of our Lord's presence, certainly he maintained the presence of such a Body

Body as was adorable, and that the *adoration* practised in the *Catholic Church* was not *Idolatry*.

Having thus copiously discuss'd this Point, *Whether the Doctrine of the Church of England, concerning the Real Presence, was, from Queen Elizabeth's days till the Restauration of the last King, for a Substantial, or but gracious, Presence*; and having amply demonstrated, that a *Substantial Presence* was its *faith*, and that as well its *Article, Communion-Office and Catechism*, as its *supremest Governors*, and most dignified and learned *Doctors*, are peremptory and full in the *case*, for which the *Discourses* contend; one chief Design of them is secured and defended, and by this *Minister's* confession several *points* are gain'd: as, 1. "That of all men living, the genuine Sons of the Church of *England* ought not to press us with such contradictions wherein their own opinion is equally involved. *pag. 41. l. 18.* 2. That it is no less a contradiction for Christ's Natural Body to be in several places at the same time by the Church of *England's* mode of *Substantial Presence*, than by the Church of *Rome's*; which add's only the Manner of that Substance being present, *viz. Transubstantiation*: the repugnancy being in the thing it self, not in the manner of it. Therefore the Philosophical Maxim, of the impossibility of one Body's being in many places at the same time, must not by Church of *England*-men be relied-on, nor urged in the Dispute between us. *pag. 44. l. 4.* Besides, we obtain 3^{ly}, That the genuine Sons of the Church of *England* ought neither to impeach *Catholic's* of *Idolatry*, nor, in taking the *Test*, profess we are *Idolaters*, since, according to their *faith*, our *object* is *right*, and there where we believe it to reside. Should they charge the whole Church with *Idolatry* for worshipping Jesus-Christ *substantially* present in the Eucharist, which they both *believe* and *practise*? Does not the same reason compel them to affirm *Adoration* follows their *own* Doctrine, and therefore *ours*, which forced Bishop *Morton* to say it followed the *Lutheran*? 4^{ly}, Their *deference* to the *certainty of sense* must be adjusted with ours, and *Miracles* must not be confined to its sphere. 5^{ly}, Such *language* as this *Minister* uses must be forborn, and his *blasphemous Ironies* receive the same detestation with them as they have with us. For instance, *Pref. p. 6. l. penult.* That the *Council of Lateran* gave the *Priests* power of making their God: for Church of *England* *Priests* (if true *Priests*) have the same power with the *Catholic's*. But neither pretend by *Sacer-*
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XI.

dotal consecration to make the *substance of Christ's Body*, but only to invoke the *Holy Ghost* to effect by its Almighty power, that the *substance* of our Lord's glorified body, which now exists gloriously in Heaven, may also exist Sacramentally on the Altar. Is this *making their God*? The *Lateran Definition de Fide Catholica*, and the Council of *Trent* informed this *Minister* what *part*, by Christ's institution, not their *gift* (as this man imposes,) the Priest has in the *consecration*, if he had not bin willing to forget or mistake it for vile purposes. Again, p. 75. l. 8. That *the Popish Real Presence is a meer figment, and their Mass to be abhorred rather than adored*. Such putrid falsehoods and conceited nonsense will be very indecent in a genuine *Church of England man's* mouth, not only because of his *Defender*, but of his *Faith* too. For such a one to tell us of *adoring the Mass*, and that *He abhors it*, and accounts our *Real presence* a *figment*, is both *absurd*, and *impious*. But this is the result of a *Gallican* vagary, and of learning the *Doctrine of the Church of England* from *Hugonotal conversation*, *Tales* and *Fathers*. Pag. 72. l. 1. That *the alterations which have bin made in our Rubric, were not upon the account of our Divines changing their Opinions &c.* Tho it signify little whether the *Alterations* in the *Article* and *Liturgy*, and the *Disgrace* of the *Rubric*, were or were not from a *change of opinions*, so long as the *Doctrine of the Church* was changed; tho, this I grant may well be, and the other not, according to the gloss of *subscribing*, not *with assent*, but *for peace*; and, tho too, tis a strange casualty for *Divines*, remarkable for *resolution* and famous for *immutability*, to flit their *sentiments* as ordinarily as the *Moon* does her *appearances*; yet the Proof brought, that those *Divines* did not imitate *Cranmer* in *compliance* and *submission of judgement* to the *present Possessor of White-Hall*, is no more than an heap of this *Minister's conjectures* stamp't with the superscription of a *Rational account*: when-as *Dr. Heylin*, equal to *Dr. Burnet* in abilities and industry, and incomparably *more honest* than that perfidious *Fugitive*, reports; "that the *changes* were made, lest in excluding a *carnal Presence* they [*the Divines* sure] might be thought to reject such a *Real presence*, as was defended in the *writings* of the *Ancient Fathers*." Nor is the design of *reconciling Parties* inconsistent with a change of opinions. A *comprehension-affair* may be pursued by *Real Presence-men*, as well as *Zuinghians*. As to the *Copy of Articles* perused by *Dr. Burnet*, and out of him mentioned pag. 58. we say again that it ought to be concluded from that

raised

raised Monument rather than the Divines did, than did not, change their Opinions; for he, that reverses a subscription voluntarily, is likelier to have altered his resolution, than to have retain'd it; especially, when induced to expunge, what had bin agreed on, by an Authority, whereto by the Principle of Lay-Supremacy, lately assumed by the Prince, and submitted to by themselves, their judgments were to conform, and whose sentiments in Religion they were to believe and profess. For Queen Elizabeth had by a dreadful example just then told the world, (as after she had like to have done in the *Lambeth-Articles-Affair*;) that She would not bear the Church, but (tho a woman) be heard by it in matters of Faith; and would neither consult with, nor follow, but controll and prescribe to Convocations in causes of meer Religion. Had She not refused to hear the voice of the whole Clergy in her first and the last Canonical Convocation? In a Convocation acting agreeably not only to the institution of Christianity and rules of the Catholick Church, but of all other Convocations that ever were in the Nation, (unless a few in Hen. 8. and Edw. 6. time); in a Convocation acting according to all Laws Ecclesiastical and Civil then in force in this Kingdom, and representing the Church of England by Law established. How then could its Declaration be illegal, as the Reflector on the Historical Part of the Fifth part of Church-Government p. 82. will needs esteem it? What? could the Queen under a penalty justly prohibit them the use of that Authority both Christ, and the Laws of the Land, had settled on them alone? If this were not tyranny, where shall instances of it be found? But that Reverend and Catholick Assembly understood both its own power and duty better than so, and despising the temporal terrors, that only a Tyrant in that case would threaten, and a Persecutor execute, discharged it self with constancy, as became men entrusted with the souls of the Nation, tho deprivation were the reward of their Confession. Her new and parasitical Ministers understood then what they must do, and that for that very end: She had raised them up, even to think, and act, at her appointment.

In return to the conjectures, wherewith the Answerer strives to blanch o're a foul defection from the Catholick faith, we will relate how we apprehend Religious affairs were managed. At Edward the Sixths coming to the Crown the Doctrine of the Church of England was a substantial Presence; the manner of that Presence

XII.

was *Transubstantiation*: but, thro the Ambition and Avarice of Governing Parties, some quickly began to contest and forsake *this Faith*; yet by degrees, rejecting *first the manner*, and afterwards the *Presence*; being assisted in this *Apostasy* by a few, and opposed by *most of the Clergy and Laity*; hence, tho there were *Assemblies and deliberations* had, yet, no *Canonical determinations* pass'd, or are extant, unless such *approbations* may be deemed *Synodical*, that were obtained by terrors and deprivations of many the most eminent *Bishops* and *dignified Ecclesiasticks*, for relucting at what derogated from *Christian Truth and Church Authority*. All was done by the conduct and influence of the *evil Spirit*, and neither *Scripture* nor *Antiquity* rightly consulted or observed; only herein the *diligence and craft* of those *destroying Reformers* mult to their eternal infamy be own'd, that they distinguished *points* immediately obstructing their gain, and licentiousness, from *others* more indifferent, rejecting chiefly such as debarred them from *spoiling the Church*, and gratifying their *sensual appetites*. Thus, as superstitious, or idolatrous, *prayer for the Faithful deceased*, (that *Chanteries*, the *Mass*, that the *furniture of Altars*, &c, might be alienated) came to be reformed: thus, the *Sacrament of Penance*, *solemn Fastings* and *Celibacy of Priests*, &c, (that both *Clergy and Laity* might indulge themselves, as their lusts suggested, in luxury and impenitence) fell to the ground. Not *truth*, nor any *consideration of Christians* either at home or abroad, but *libertinism* and *filthy lucre* were then the rule of this *unjustifiable Reformation*, wherewith the *majority of Christians*, as well of *England* as of the *whole world*, could not choose but be, and actually were, *scandalized*. But how should better come of *Cranmer's intermeddlings*? It was that *Cranmer*, who for *flattery, lust, inconstancy, ingratitude, treason*, and most damnable *Hobbism*, utterly pernicious to the *being of a Church*, deserves the *invectives and execrations* of all *Posterity*.

XIII.

But now under *Queen Elizabeth*, other Circumstances are to be consider'd, why some of the *Godly innovations* under *Edward the Sixth* were not revived. For first, She was rather of her *Father's* than *Somerset's Religion*; believ'd and practis'd *Invocation of Saints*; approv'd of *Images in Churches*; was no Admirer of *Clerical Marriages*; nor yet very fond of her *new Power of Supremacy* (given her by *Protestants*, that she might requite them with a *Church and a Creed*), much less of that foreign Drug, *Zuinglianism*; professing on all occasions her firm adherence to a *Real Pre-*

Presence. However, to fortifie the *weakness* of her *Title*, that had been *Question'd* by *Catholicks*, and *Condemn'd* by *Protestants*, she was perswaded to restore the *Schism* begun, and assume the *Supremacy* extorted, by her *Father*; but, for *alterations* in other *points* meerly *Doctrinal*, *Protestants* do confess her somewhat *resty*, resenting her *tepid* proceedings with warm *Contumelies*, and most virulent *reproaches*; which shews, that her *pleasure*, *security*, or *interest*, not their *extravagances*, was the *measure* whereby *Religion* was settled; and that *Conscience* did a little, tho *Policy* more, influence *transactions*. She qualified the *Title*, but not the *Power* or *Use* of *Supremacy*, extending it as far as either her *Father* or *Brother* had done. She did perhaps desire to *unite* the *Nation*; but, I suppose, it was in that *Faith* she held, and the *majority* of the *Nation* with her, otherwise she was put upon a very odd method of *Union*; it being easier to bring a *few* to close with *what's* settled, or least removed from it, than to convert a *majority*, from an *old established Religion*, to embrace the contradictory *novelties* of a *few*. Thus she settled her *Religion*, and whatever (like *Jeroboam*) she devised out of her own heart; and it continued, without any visible alteration, by *Authority*, till the *Return* of *Charles II.* when *Protestants* being about to repair what their *Brethren* had endeavour'd to demolish, the *Puritans* at the *Savoy-Conference* 1661, amongst other cunning demands, whereby both the *Doctrine* and *Discipline* of the *Church of England* were undermin'd, inserted the restoring of the *Black Rubrick* into favour: but were answer'd, that *It* was not in *Queen Elizabeth's Liturgy*, nor confirm'd by *Law*, nor *needful*. However, that wealthy *Faction's* obliging *importunities*, or pretence of mighty *satisfaction* that it would give to *Dissenters*, overcame, if not the *Clergy*, yet a potent *Favourite*; and so with a few *emendations*, too slight as *some*, sufficient as *others* thought, to save the *Church's Doctrine*, this goodly *Henoticon* stole into the *Liturgy*. Stole into it, I say, if with the *connivance* of any, yet with the *scandal* of the *best*, of the *Clergy*; who, on all occasions, express their *dislike* of it, as truly inconsistent with their *Faith*, and without that effect, either of gaining other *Sectaries* to their promiscuous *Communion*, as was pretended, or stilling their *clamors* and *disgusts* against *kneeling at the Communion*. And this, I am perswaded, is the most impartial and exactest account, that *matter of fact* yeilds of the *English giddiness*, *tossings*, and *variations* in matters of *Religion*.

XIV.

Pag. 77. l. 21. Now these [Exceptions against founding an Article of Faith on a Philosophical Maxim] being most of them founded on the former mistaken Notion of the Real Presence, &c. That the Discourser's Notion of the Real Presence was the same the Church of England has asserted is evidenc'd; the Minister's Replies therefore are unsatisfactory; and it was rightly interr'd from the high Expressions used by the Members of that Communion concerning the Eucharist (as, that 'tis an ineffable Mystery, full of Miracles; incomprehensible to, not to be measured by, sense or reason, &c.) that they believed something in it seemingly [this word was omitted by the Transcriber] opposite to humane reason. But whether the word were omitted or no; Not to be agreeable to human Reason, to captivate the mind, to be incomprehensible to men's wit, to do violence to the Principles of Natural and Supernatural Philosophy (Protestant language concerning this Sacrament and other Mysteries,) are not far short of opposite and contradictory to human Reason: So that a Revelation, clear and evident, must be submitted to, according to Calvin and Bishop Taylor, tho it agree not with Reason, tho it propose something incomprehensible, and which does violence to it. Neither is it a manifest contradiction, that a Natural Body should be in more places than One at the same time; but manifestly no contradiction, as all that know the Rules of Opposition must confess. That the same Body should be in a place, and not in that place at the same time, is a contradiction. But this is a Proposition very wide from the other: To be and not to be, is not equivalent to that, To be here and elsewhere too: whereby the failure of what the Answerer writes against the second Observation p. 80. l. 14. is manifest: For, there may be such things as perfect contradictions known to us, and yet all that seems to be so to some, upon severer scrutiny may prove not so to them, or to sharper Judgments. The instance is before us; Even to this very Minister that seems a contradiction which is none. The utmost force of Nature, much more of Omnipotence, is not so easily comprehended, as confident (who commonly are the least experienc'd and adverting) men boast: The more we enquire into them, the more sensible shall we be of the narrowness of our knowledge, and shortness of our faculties; especially, when we reflect how modestly persons of vast experience, of very capacious and improv'd intellects, such as Bishop Forbes, &c. have spoken in the same case, That we are unable, in all oppositions, to discern
the

the *true distance*, and whether it amount to a *real contradiction* or no; and therefore God may do, *what may seem to us impossible*, as well by his *ordinary*, as *absolute*, Power. Whereupon, in points *abstruse*, where there appears *seeming contradictions* on the one hand, and a *Revelation* on the other, this *consideration*, attended by a just deference to infinite Power, ought to move us to *captive our understandings*, and neglect the *objections*, from *nature* and *reason*, being joyful to exert the *humility* of our *Minds*, and to demonstrate, we measure not the *immense Majesty* of our *Creator* by our *selves*, his *worthless potshers*. This *thought*, to becoming a *Creature*, doubtless instructed Dr. Taylor and others, to promise their *assents* to a *plain Revelation*, notwithstanding any *pretended Contradictions* from *Sense* or *Reason*: Not because they fancy'd there could be no such *Revelation*, but because they knew themselves *incompetent Judges* of *possibility*; and believ'd God can do what *man* may conceit *unfeasible*, whilst more *conceited men* (what *Pride* is this!) will protest *he cannot*.

Pag. 83. l. 10. ---If by Zuinglianifm he means, &c. a meer Commemoration, &c. Were we inclin'd to judge of this *Minister's* opinion, concerning the *Eucharist*, by his *Jewish* method of expounding the *nature* of it in general, p. 1. he must pass with us for a *Socinian*; One that believes the *Eucharist* to be a *meer Commemoration*. Did the *Passover* contain or confer *Grace*? Was it more than a *memorial* of the *Israelites Deliverance* out of *Egypt*? And what *Scripture* does he produce, that tells him clearly, *that the Eucharist contains or confers Grace*, or *it only*, without our *Lord's substance*? Nay further, to convince him of his *imprudence* (to speak no harsher in so heinous a *miscarriage*) in preferring the *Synagogue* before the *Church* for his *Guide* in explicating a *Christian Sacrament*, p. 5. l. 20. Does he not in plain terms conclude for this worse sort of the *Sacramentary Herefie* elsewhere disown'd? His words are, ---"So was this Holy *Eucharist* establish'd upon the *Analogy* which we have seen to "the *Paschal Supper*, whose place it supplies, and whose *Ceremonies* it so exactly retains, that it seems *only* to have heighten'd the design, and chang'd the application to a more excellent *Remembrance*. What is this else, but the *refinest Zuinglianifm*, but that very *Socinianifm* which in this 83d page is not allow'd? But if this *Minister* think such a *collection* from one period too rigorous and captious; I may challenge him to shew

XV.

any other fence can be put on it, or on the whole parallel for six or seven pages, drawn between the *Paschal Lamb* and the *Lord's Supper*. We meet with no more than *Remembrance, Commemoration, shewing the Lord's Death*, and not a syllable of *grace* or *benefit*; and indeed his parallel, without straining, would not reach *thither*. A *Socinian* might have composed, and may subscribe, that *Introduction*, without any injury to his *erroneous sentiments* concerning the *Eucharist*. These are the *dreadful consequences* of immoderate heats against a *Doctrine*, which we confute because we hate.

Ibid. l. 14. --If by *Zuinglian*ism he understands such a *Real presence* &c. nor shall we be ashamed to own it &c. Why not? seeing what he owns is at best but the *Sacramentary Doctrine*. A *Doctrine* disown'd by the *genuine Sons* of that *Church* wherein he is a *Minister*, and by the *Church* it self never countenanced, till the *Puritan Sect* prevailed in it. A *Doctrine novel*, and therefore without Ground in either *Scripture* or *Fathers*. A *Doctrine* said to begin with the curiosities of *Erigena*, (*Sunt & alie quæ vocum novitatibus delectantes, unde sibi manes comparant rumasculos, contra fidei Catholicæ veritatem dicunt, viz. quod Sacramenta Altaris non verum corpus & sanguis sint Domini, sed tantum memoria veri corporis & sanguinis ejus. Hincm. in L. de Predest.*) a vagrant *Buffoon* in the 9th, and revived and retracted by *Berengarius* in the 11th Age. Broacht again by *Carlostadius*, or *Oecolampadius*, as some say, or by *Zuinglius*, a *Spirit black* or *white* (he knew not which) suggesting it in a *dream*, as himself says. [*But surely* 1 Cor. 10. 16. *is literally for this creditable Doctrine:*] so far from being so, that tis *literally against it*, if *Bishop Cosins*, cited below, had the gift of *interpreting*. This *Answerer* must not think himself able to conclude from that *Scripture*, *Our Lord's Body is communicated by Grace*, but with much more reason, I will collect, that its *Substance is communicated also*; inasmuch as the *communication of a Body* is more likely to imply the *communication of its Substance* with the attendant properties, than of these without it.

Pag. 84. l. 8. *I will close this Discourse with a plain and familiar example: --A Father makes his last Will &c.* This *familiar example* does not accord with *Bishop Cosin's Doctrine*, *Hist. Transf.* p. 43. where he writes, --"We do not say, that in this holy "Supper, we are partakers of the fruit only of the Death and Passion

"Passion of Christ, but join the *ground* with the *fruits* which accrue to us from it, asserting with the Apostle, 1 Cor. 10. 16. *The Bread, &c.* yea, in that same substance which he assum'd in the Virgin's Womb, and which he carried to Heaven, in this only differing from the Papists, that they believe this eating and conjunction to be made corporally, we not in any natural or corporal manner, but yet as truly as if we were naturally or corporally join'd to Christ.— How different is this *Doctrine* from what the *Minister* would inculcate by his Allusion? tho indeed that allusion, if pursued, will convey us directly to a *substantial presence*: for the *Will* is never perfectly accomplish'd, nor obtain'd, till the Son have *Seisin* and *corporal possession* of the *Land bequeathed*; that is, the *substance* as well as *title* of it. Now the *Promise of giving his Body* is our *Lord's Will*, or corresponds to the *written Instrument*, but the *actual giving of his Body to us* (as St. Gregory Nyssen, [*Qui sua potestate cuncta disponit, non ex proditione sibi impendentem necessitatem, non Judaeorum quasi predonum impetum, non iniquam Pilati sententiam expectat, ut eorum malitia sit communis hominum salutis principium & causa; sed consilio suo antevertit, & arcano sacrificii genere, quod ab hominibus cerni non poterat, se ipsum pro nobis hostiam offert, & victimam immolat, Sacerdos simul existens & Agnus Dei, ille qui mundi peccatum tollit. Quando id praestitit? cum corpus suum Discipulis congregatis edendum & sanguinem bibendum praeiuit; tunc aperte declaravit Agni sacrificium jam esse perfectum. Nam victimae corpus non est ad edendum idoneum nisi animatum sit: quare cum corpus edendum & sanguinem bibendum Discipulis exhibuit, jam arcana & non aspectabili ratione corpus erat immolatum, ut ipsius mysterium peragentis potestati collibuerat, & anima in illis erat in quibus eadem illa potestas illam deposuit.* S. Greg. Nyss. in prima Orat. de resur. Dom.] and St. Augustin. [*Ferebatur enim Christus in manibus suis, quando commendans ipsum corpus suum, ait, Hoc est corpus meum. Ferebat enim illud corpus in manibus suis.* S. Aug. concione 1. in Ps. 33.] affirm, he did it to his Disciples in the Institution of the Eucharist) answers the *entering on the Estate*. The former renders us but *Heirs*; this, *Inheritors* also.

Pag. 86. l. 15. For the doctrine of the Church of England [against Adoration] we shall need go no further than the Rubrick &c. If the present Church of England, in compliance with the black Rubrick (this Minister's only publick evidence, such as it is, against both

both a *Substantial presence* and *Adoration*) must be concluded to deny *Adoration*, from its *beginning* it did not so; and in 1660 it could not be said, the *Church of England by Law establish'd* condemns *Adoration*; no *Test*, no *Rubrick*, was then extant, no *Penal Laws* (whereto the *establishment* as well as *original* of their *Church* is to be ascribed) constraining any man to subscribe with, or without consent, a *villanous slander* upon the whole *Church of God*, upon the *Lutherans* and *themselves* too, till the *Return* of *King Charles II.* and since, the *contrary* hath bin both *said, printed,* and *practised* by the *genuine Sons* of the *Church of England*, who regarded the *Rubric* no more than the *rest of that communion* do the *Fasts*, and other *ceremonies*, injoy'n'd them by the same *Liturgy*.

XVII.

Page 87-127. Now to this I shall at present only say, That the *Supposition* being *absurd* does not admit of a *rational consideration* &c. Here he asserts it *impossible* for *Christ's body* to *exist*, or to be *present*, except in the *circumstances*, and cloathed with all the *ordinary properties* of a *Body*, and consequently must *disbelieve*, not only that the *bodies of Saints* at the *Resurrection* shall neither *marry, nor be given in marriage*, not need *nourishment* &c, but be as the *Angels impassible* &c. and so either deny a *Heaven*, or admit a *Mahometan Paradise*; but also question our *Lord's resurrection*, the *Stone unrolled from the mouth of the Sepulcher*, and his *entrance into the room the door being shut*, and besides, censure *St. Paul's Spiritual body* as *absurd*. Could our *Lord's body* rise from the *Grave thro a Stone*, and enter a *close Room ad modum corporis*? If not, then this *Answerer* must either retract this *passage*, as an *affront to Faith*, or, *Socinian-like*, reject the *Scripture* testifying this, because *absurd* to his low and *impure conceptions*: but if it could, and did, then where are our *Minister*, and his *vain Philosophy*? If he has known some admitting the *Supposition*, That our *Lord's Body* may be *present, and not after the ordinary sensible manner of Corporal presence*, and yet *resolving against adoration of it*, such *oppose* what this man *concedes* in the first *Supposition*, unless he grant *adoration* due to the *corporeal manner of Christ's presence*, and not to *Christ himself*.

XVIII.

Page 88-113. -I presume it was then in the times of *Popery*; for since the *Reformation*, I have shewn before, that she always held the *contrary*, [viz. That our *Lord's presence* in the *Eucharist* is not *adorable*.] In the most flourishing *Protestant times*, an *adorable*

rable presence was believed and profest by Bishop *Andrews*, deputed by the *Head of the English Church* to declare her sentiment in this matter; He is not therefore to be considered as a *private Doctor* or *Bishop*, but as the *mouth of the Church*, and presumed to know, and neither to falsify nor oppose, her *Doctrine* or *practice*. How came *this Man* to more skill and authority in expounding the *Doctrine* of the *Church of England* than that *very learned Bishop*? Did King *James II.* depute you to expound it? What *reason* do you assign, why I must discredit Bishop *Andrews*, and acquiesce in your *exposition*? I cannot foresee how you can prove your self more *honest*, more *able*, more *authentick*, than that *extraordinary Bishop* was. But, what does that *accurate Plenipotentiary* publish? Does he *fence* and seek *subterfuges*, as dreading or blushing to tell his *thoughts*? No, his *expressions* are with *assurance* and *perspicuity*. He proclaims to the world that the King [*James I.*] believed and adored our Lord truly present in the *Eucharist*, and, we [*Church of England-men*] with *Ambrose* adore the *flesh of Christ* in the *mysteries*; and with *Austin* we do not eat the *flesh* without first adoring it. Did Bishop *Andrews* speak true, or did he not? If he *did*, then the *Answerer* speaks what's false; if he *did not*, why may we not reject a *Protestant Minister's testimony*, when such a *Bishop's* is so *tardy*? What *adoration* *Protestants* render to the *Divine Majesty* in their other *Religious offices*, we are not at leisure to enquire; but, that in *this of the Eucharist*, the *Bishop*, and *King*, and consequently their *Church*, adored the *Flesh of Christ*, is to any one of modesty and candor undeniable. They adored as *St. Ambrose* and *St. Austin* adored; which was just in the *same manner*, and in the *self same degree*, as the *Catholick Church* adores at this day. Those *Fathers* gave *sovereign worship* to the *Flesh*, to the *natural flesh of Christ*, *substantially present* in the *Eucharist*, and *Hypostatically united* to his *Soul* and *Divinity*: Our *Dispute* then with this *Minister* is about the *adoration of Christ* himself, if about the *adoration of his Flesh*, unless, his *Natures* and *Person* be separable.

Pag. 89. l. 17. --But is he sure the Bishop meant so? [i. e. that Bishop *Taylor* meant, we worship the Body or *Flesh of Christ*.] Yes, He is sure that *Author* meant the *Flesh of Christ*:
 1. Because the same Bishop (*Real Pres.* p. 144.) says, *We worship the Flesh of Christ in the Mysteries exhibiting it to our souls.*
 2. Because the *Action* it self is not adorable; the words then must

must either intend the *flesh of Christ*, or, What do they signify? What is it the *Bishop* worships in the venerable *usages* of the *signs*? Not the *signs*; yet, *Divine Honor* is given, given then either to *nothing*, or to the *flesh of Christ* in the *mysteries*. 3. Because the *Bishop* is, considering St. *Ambrose's testimony*, for *adoring the flesh of Christ in the mysteries*; and waving the usual *refuges* of the *testimony* being *spurious*, or a *Rhetorical flight*, &c. he acknowledges that his *party* worships as St. *Ambrose* did. Certainly then they have the *same object*, pay the *same service*, and at the like *solemn occasions*, i.e. *sovereign adoration* to the *flesh of Christ* in the *mysteries*, for this St. *Ambrose* undoubtedly performed. And what if this *Bishop* (according to his native constancy) in *another book* recede from this, was it therefore none of his thought when this was written? Can his dictating *contrary* elsewhere alter the *sence* of what was said long before?

XIX.

Page. 90. l. 6. --Since I have read of a Protestant Minister &c. Very faithfully translated! The Minister was permitted (says the Answerer) to exercise the functions of his Ministry as before. 'Tis false, says the Margent, He was not to preach any thing against the belief of the true Church, nor to celebrate the Supper. Thus the Man's Margent confutes his Text, and his Translation quarrels with the Original.

Ibid. l. 17. --As for Bishop Forbes, and the Archbishop of Spalato, it is not to be wondred, if men that had entertain'd the design of reconciling all Parties, were forced to strain sometimes a little further than was fit, &c. An Answer very solid and very charitable. For first, is not this a concession, that these Protestant Bishops allowed adoration, or, what was the little further than was fit that they were forced to strain? Next, here's another retreat to the *Pacifick Humor*, to evade passages out of these Authors, not propos'd as terms of agreement, or abatements to be yeilded, or winkt at in order to an union, but as certain truths, justly maintain'd by the one side, and perversly denied by the other: the Quotations are true, and they are conclusive, but now the end, and so the authority, of the Authors must come into contempt, and their design overthrow their evidence. But what? Is committing and defending Idolatry (as they do, if this man be in the right) in them but straining a little more than is fit, and in us a crime never to be sufficiently aggravated?

Pag. 91. l. 1. *Will he himself allow every thing to be the Doctrine &c.* The *Discourser* allows that to be the *Doctrine* of the *Catholic Church*, which *she*, not which any *private Doctor* without her allowance, declares to be so; and supposes, tho not Bishop *Taylor*, yet Bishop *Andrews* and King *James* to be of like authority, with the genuine Sons of the Church of *England*, as a *Council* is with us. The reason is; because the *Head of the English Church* hath all that *Spiritual Power* any *Ecclesiastical person* or *persons* ever challenged or exercised in *England*, and may delegate it, as the *King* did to Bishop *Andrews* in this case.

If the *Minister* had told us where *St. Thomas, Paludanus, and Catherine*, assure him, 'tis *Idolatry to Adore an unconsecrated Host thro mistake*, we might have understood what *species of Idolatry* they had esteem'd it, since *Protestants* have lately discover'd a *damnable*, and a *saving sort*, of *Idolatry*; for, if of the *later kind*, the danger incur'd by an *invincible mistake* is inconsiderable. However, this we may learn thence, That those *Doctors* did not hold either the *substance*, or *accidents*, of the *Host* unconsecrated *Adorable*; nor did *Adore either of them* in an *Host consecrated*; but something else that by *Consecration* became present in the *Eucharist*: unless we can imagine they had there *two objects adorable*; or made *Christ*, and *what remain'd after Consecration*, but *one thing*.

The *Minister* had dealt more ingenuously too, if he had nam'd the *several of our Writers that make our Adoration a worse Idolatry than any Heathens were ever guilty of*; because the *Person*, to whom that is imputed, is abus'd, if all be true the *Answer* to Dr. *More* tells us, p. 47. viz. That the *Doctor* mistook *Costerus* his *Ground of confessing* at such a rate, and moreover foisted in *Transubstantiation* which is not there: *Costerus* arguing only thus; If the *true Body of Christ* be not in the *Eucharist*, *Christ* has dealt unworthily with his *Church*, fail'd of his engagements to *lead her into all truth and holiness*; and on the contrary, *seduc'd* her, by his own words, to a *fundamental impiety*; whereupon he could not be a *true Christ*, and *she* must have worshipt not only a *true object* where it is not, but an *Impostor* also, and an *object* absolutely incapable of such Honour; because *Christ* must then be, not only a *meer Creature*, but as *Mahomet* or *Satan*, one of the *worst of Creatures*.

XXI.

Ibid. l. 8. For the Doctrine of the Church of Rome, I find it thus clearly set down in the Council of Trent, &c. We understand why he chuses to give our Doctrine out of the Chapter rather than out of the Canon. It is not his way to represent our Points with the right side outward; but, if He will be so equal as to accept of such answers as himself hath often given, the mist, he raises before his Reader's Eyes, will be quickly dispell'd: For, if the sixth Canon of the same Session may interpret the fifth Chapter, the illusion is escap'd; if it may not, why has he so often vexed us with Replies of the same nature which he despises? His translation too of the Chapter is not accurate; and, tho I discern no great advantage got by this ill version, yet his whole carriage in this controversy is so unbandson, that I fear I ought to complain rather of his sincerity than Learning. Is *quin exhibeant* render'd well, ought to give? Or, *Neque enim ideo minus est adorandum quod fuerit a Christo D. ut sumatur, institutum*, done rightly into for it is nevertheless to be adored, because it was instituted by our Lord Christ, that it might be receiv'd? This is not the sense of that Clause, but rather thus; *It is not the less to be Adored, tho it were instituted by our Lord Christ to be Received.* This to shew the Minister's Translating Talent. Now for his Arguing; That (according to this Council) is to be worshipp'd which Christ instituted to be receiv'd. Right; He instituted that his Body, Sacramentally existing, should be received, and this the Council says may be worshipp'd.---And in which they believe Christ to be present. False. Not it, wherein Christ is present, but Christ, present in it, is that the Council says may be Ador'd.

But, Sir, to expostulate with you a while for your treacherous method: Why did you pick out the chapter, and not the canon, to shew our undoubted Doctrine? Were you not aware there was such a canon, wherein our Faith was contain'd as undoubtedly, and more precisely, even above the cavil and misunderstanding of either the Malignant, or those they seduce? Was it because you would have been depriv'd of a convenience to delude your People; the complex and ambiguous terms, *Sacrament* or *Host* (as you fondly express our Doctrine) there affording you no fallacies? The canon does exclude all your pretences, that we Adore the symbols or species with Divine worship, which you would insinuate by your calling our Adoration, an Adoration of the Sacrament or Host: Tho these terms, as Mr. Thorndike observes, fug-

suggest to such as make not cavilling their business, no other than the *adoration of our Lord in the Sacrament*. Did you not peruse, what is written from §. 11. to §. 17. in the *2d. Treatise*, on purpose to vindicate our Doctrine from Dr. Taylor's and Dr. Stillingfleet's comments, and prevent such *tricks* as you now play? Will no *Answers* satisfy you, no *cautions* retrench your exorbitances, but still such *wild* and *malicious* and *feigned notions* must be repeated by every *little smatterer in Theology*, as if never exposed by us; and all this to ingratiate with the *vulgar*, grow *famous*, and obtain *pluralities*, *Sine-cures*, and *Dignities*, for such service against Popery? Are you ignorant that a *Council* may express it self *less or more distinctly*, or *obscurely*, concerning a *point*, without derogating from either its *authority* or *infallibility*, as serving in the *one* and failing in the *other*, unless whatever is determined by *authority* or *infallibility* must be equally perspicuous, (is *Scripture* so?) and all their *chapters* as exact as their *creeds*? When you remember the *Canon*, are you remorseless for writing, that this Assertion --- *by adoring the Sacrament, no more nor other is intended than adoring Christ in the Sacrament*, must pass for a *private opinion*, not a *Catholick assertion*? Where does the *Discourser* seem to grant the Church's expression *improper*? Does he not on the contrary tell you, that *Soave* and all *humble Sons of the Church* are obliged to take *Ecclesiastical language*, as well as *Christian sense*, from her, *i. e.* that her *expressions* with her *interpretations* are proper, tho in your *mouth*, attended with your *perversions*, they become a *snare*? How many *Ecclesiastical phrases* has the Church bin constrain'd to proscribe thro this *pravity of seducers*, that imploy her *orthodox terms* to maintain or convey their *impieties*? That the *Word* is of *like substance to his Father*, that our *B. Lady* is the *Mother of Christ*, are sentences capable of a *sound sense*, and might be used without *suspicion* or *offence* till the *Arians* and *Nestorians* mis-employ'd them. Thus it is with *adoring the Sacrament* or *Host*, the Church and *Catholick Doctors* have rightly used these expressions, and we all understand them accordingly; but in *England*, where they are wrested to *purposes* the Church never dreamt of, we justly except against them, and choose to deliver our selves so, as shall be most secure from *calumny*. When therefore you contest with us, either take our *terms* in our *sense*, or you beat the air.

As to Cardinal Palavicini's words, they amount to this only; that we are not to *withhold Adoration to a whole, whereof only one part is sovereignly adorable*, till the *several parts exist separately*; for

if so, we shall never adore our Lord; they do not import, that in adoring the whole, we give sovereign worship to the species, or own them to have any motive for, or to be the end of, such Adoration: for we do not allow so much to our Lord's Humanity abstractedly considered, much less to his Garments or the Sacramental veils. Wherefore if by Sacrament and Host, this Answerer would mean what the Church does, the *res Sacramenti*, our Lord sacramentally existing, we joyn issue with him, that tis our undoubted Doctrine, That the Sacrament or Host is adorable; but if he intends otherwise, (as we have too much occasion to conclude he does,) the Council in the very chapter cited by him, corrects his corruption of our Doctrine, in adding to this purpose for her reason of adoring the Sacrament-- in the Sacrament That is adored, wherein there is an innate motive or excellence why we should worship it, and which therefore alone can be the object and end of our worship; for at this it aims in adding, ---For we believe the very same God present in the Sacrament, of whom, at his introducing into the world, the Father saith, Let all the Angels adore him. So that this wise and ever to be received Synod, as it were foreseeing that men would arise speaking perverse things, prudently acquaints us with its sense of adoring the Sacrament as soon as it had declared that it may be done, strait pointing to whom the worship is directed, and on whom terminated, on him that is in it, not on it that signifies and conceals him.

XXII.

Pag. 93. l. 28. *I have fully shewn this new fancy to be neither the Doctrine of the Church of England, nor &c.* Having granted the first three Protestant concessions, he stands at the fourth upon a pretence, that he has already refuted the Authorities whereon it is founded; which is untrue, as is manifest above, where this Champion's achievements are displayed, and revers'd: and besides, to back this fourth Proposition, new Authorities are annex'd from Bishop Cosins, Archbishop Bramhall, and Monsieur Daille, to which he is mute, retiring from them without the least notice or reflection.

XXIII.

Pag. 94. l. 32. *So that then with this limitation his [5th] Proposition [that the Lutherans adore] I presume may be admitted &c.* If the Answerer adhere to what he concedes p. 87. 93. (i. e. in the first Supposition, and third Protestant concession) in consequence of their opinion, they all ought to adore, if they do not; and Chemnitius agrees

agrees as much, saying, *No man denies it [adoration,] but such as with the Sacramentaries deny or doubt of the Presence of Christ in the Supper.*

XXIV.

Pag. 95. l. 12. *We are ready to admit it [the 6th Concession, That the belief of a Real presence is not so criminal as to oblige them to break communion,] always supposing, that the belief of it had not bin pressed &c.* Then the Protestants have generally mistaken their business in spending their raillery hitherto, not on the mischief of *imposition*, but chiefly on the *erroneousness* of our *tenets*, and *enormity* of our *practices*, as both very destructive to *salvation*; and *Dissenters* do well to insist on the *heinousness* of in-joining, as a *term of communion*, what they can discern to be no better than *humane inventions*. If the belief of a *Real presence* be no such pernicious *corruption*, neither can *Adoration* that follows upon it: how then can the *imposition* of such *inconsiderable things* outweigh in guilt a *rupture of Catholick communion*, and a *violation of charity*, together with all the *deadly sins of Fanaticism and enmity*, springing from *division* and *looseness*? The points are almost *harmless* and *indifferent* (our Adversaries confess;) but if imposed as a *necessary Article of communion*, and the *disobedient* anathematized, then the *Church* may be defied, and the *belief* and *practice* become so criminal, as to justify a *separation* (suppose of one *Minister*) from all *Christians*. So that when the *Faith* and *customs* of the *Catholick Church* give no colour for a *Schism*, the *exercise of her Authority* may; and she becomes as an *heathen* or a *publican*, for requiring such to *bear her*, whom our *Lord* hath declared shall be accounted so for not *bearing her*: and she must either relax her *Discipline*, enlarge or contract the *conditions of her Society* as every *individual* shall demand, (tho they neither *think nor live* as the prescribes,) or become *schismatical*. If private *Christians* must be *Arbiters*, *what shall, or shall not, be terms of Catholick communion*, why may not some as justly recede from the *Church*, because she *does not*, as others because *she does*, impose *terms*, whereat *these* have a pique, and wherewith *those* are pleased? the *Novatian*, *Donatist*, and *Luciferian charge* against the *Church* was, *That its communion was promiscuous, and Latitudinarian*. The *Accusation* was false; yet they were right in this, that *there are certain terms of Christian communion, which are indispensably to be submitted to by all that will be members of the Catholick Church*; tho all the *terms*, they accounted such, were not so, and not themselves but the *Church*.

Church was to *distinguish*. But here the *strictness of communion* is our *fault*, and *comprehension* would make either *no Sectaries*, or *them inexcusable*. However, from *Daille's* granting, that if the Church of Rome had obliged her children to worship Christ in the Sacrament, she had not obliged them to worship a creature, we conclude she did not impose *Idolatry*, because tis certain she never obliged them to worship any thing in the Sacrament but Christ, so that neither for her *Faith*, nor the *imposition* of it, was her *communion* to have bin broken; unless it were unlawful for her to impose the *worshipping of What is no creature*, which is God.

XXV.

Ibid. l. 32. --I cannot see what his cause would gain by it, [the certainty of the *six Concessions*.] The advantage gain'd by these *concessions* is considerable; because, thereby the *Dispute* is reduced to narrower and certain bounds, and so many *Objections* prevented, as also *Opponents* silenced, (such as hold a *substantial presence* surely;) that I see not what the *Conceders* have further to alledge against *Adoration*. Can they plead we want a *due object, occasion, precept, or president to adore*? All then but *Zuinglians* (a few of the latter brood of *Protestants*) are on our side, and these by the so much greater suffrage of *Christendom* are convicted of *obstinacy* in resisting so credible a judgment.

XXVI.

Page. 96. l. 14. --This tis true the *Papists*---affirm &c. In a kind fit we are allowed by this *liberal man* to affirm a *sign to remain in the Eucharist* after consecration, distinct from the thing signified; but then he speedily retracts so much as will make his *concession* a *cypher*. For tho we affirm, That nothing can outwardly and visibly signify in any Sacrament, but what is perceivable by some sense or other; and next, That whatever is perceivable by any sense, together with all the natural properties, remains unchanged in the *Eucharist*; And 3ly. That we consecrate in the same elements wherein our Lord instituted the Sacrament: yet, because in defiance to *Tradition, Reason, Revelation*, and the universal profession of all times and Churches, till *Luther* arose, we cannot believe that the same thing can be *substantially Bread and Flesh*; and because we cannot think that substance to be there, which sense cannot tell us is there, and *Scripture* &c assures us is not there; therefore this *Minister* denies ours to be such a *symbol* as our Lord instituted, and (to be brief) declares it really nothing. Thus nothing must be an object of sense, and all that is *symbolical* in the *Eucharist* must be the substance of the Elements, which no sense can immediately perceive.

Pag. 97. l. 32. *This is indeed a sort of new Divinity. I always thought &c.* Alas! That People should be so disrespectful, as not to conform their *Notions* to this *Answerers*; and so rude, as to write *Divinity* wherein he is not vers'd. But *Old Divines* reply, The incivility or oversight is not in *them*, but in this *Minister*, who mounts the *chair*, when he should be in a *lower Form*; and will needs be scribbling *controverſie*, before he has stay'd a *due season* in his *Study*. For, to their knowledge, the word *Sacrament* has a manifold sense, and is a *complex term*, used therefore *variously*, with respect to the *subject* of which *Authors* treat; just as they do *Christ*, *Emanuel*, &c. sometimes signifying by them *God alone*, sometimes *Man*, sometimes *both*. Whereupon Bishop *Bramhall*, and Mr. *Thorndike*, tho more knowing, are less nice than this *Minister*, and without scruple admit the word *Sacrament* to be capable of more than *one sense*; which might have protected the former part of the *Affertion* from derision, as the 6th *Canon* of the 13th *Sess.* of the *Council of Trent* does advance the other part [viz. *that by worshipping the Sacrament Catholicks understand worshipping Christ in the Sacrament*] beyond a *private* (which the *Man* concedes) to a *Catholick Affertion*, which he is loath to yeild. How shall we assure *Protestants* concerning our *Faith*, if a *Canon* of the *Council of Trent*, so sacred and authentick amongst us in matters of *Faith*, be refused? Here's a *Canon* accurately publishing what *all the Members of the Catholick Church* must assent-to and profess; and yet, lest he be depriv'd of the opportunity of *standing* us, this *Minister* will not resolve, that we *believe as it prescribes*. Hard is our case, since neither *our selves*, nor our *Divines*, nor yet our *Councils*, must be regarded; but any silly conceited *Secretary* shall be better able to tell what we *believe* than we *our selves*, or those that guide our *Souls*. What we *do not hold*, that is our *Faith*; and what we *do believe*, that is *not our Faith*, according to our *Adversaries*; and why so? if not, that their false *Accusations* may continue, and improve an *odium* on us, and delusion amongst the *Multitude*.

XXVII.

Pag. 100. l. 6. --- *I must then deny his Affertion*, [viz. That the ground of our Adoration is *Christ present*, not present after this or that manner.] The *Answerer* will have the 3d *Affertion* capable of being taken *two ways*, passing the *one*, and opposing the *other*. But what if they be coincident? If *Christ* be the object of our worship,

XXVIII.

ship, (as seems, tho faintly, to be granted under the 2d. Assertion,) then a *Real presence* of him, and not the *manner of that presence*, is the ground and occasion of our *adoration*, without any regard whether *He* be *solitary*, or *attended by another substance*. *Christ*, we say, not the *manner of existence* in the *Virgin's womb*, in a *Manger*, on the *Cross*, in the *Grave*, in *Glory*, or in the *Eucharist*, is the *motive and object* of our *worship*. For, if any one *manner of existence* were our inducement to *adore*, when *that* ceases, we should owe no *adoration*: whereupon, it must necessarily follow, that we should as much *adore*, if *Consubstantiation* were, as now *Transubstantiation* is, the *mode of Presence* we believe: because, this is not the *presence it self*, but a *circumstance of it*, not at all considered in the *act of adoring*, neither as *object which*, nor as *reason why*, we *adore*. Or thus, to *Jesus Christ* existing *substantially* in the *Eucharist* we direct our *adoration*, without respect to the *coexistence* or *absence* of any other *substance*; for if we worship'd him upon the account that another *substance is*, or *is not* coexistent, we must condemn worshipping in either *our selves* or the *Lutherans*, which we do not; they worshipping with a *belief*, that *another substance is*, we, that *no other is there*. Whereupon, as, if *no substance* of the *elements* remains after consecration, they are only mistaken in their *faith*, not in their *worship*, only misbelieve, do not commit *Idolatry*; so, if the *substance* do remain, this will only affect our *persuasion*, not impair our *adoration*; we err about a *creature*, we do not *idolize* it. Nay, were our worship directed to *Jesus Christ* as alone, and so confusedly, or in general, to the *whole substance* of the *Eucharist*, and it should chance to be true, that *our Lord is not the only substance present under the species*; yet hence a just charge of *Idolatry* could not be drawn against us: because the precise *object* of our worship is not any *created substance*, but the *divine person* of our *Redeemer*; and the *other concomitant substance*, whatever it may by accident, does intentionally no more share in the *honor* we pay, than would the *Scarlet Robe*, should our Lord have bin *adored* (instead of *derided*) therein. He that *adored* him at the *pillar stript*, and in the *common Hall* arrayed in's *Mock-Regalia*, without an actual distinction of his *garments* from *himself*, had the same *object* of his *piety*.

XXIX.

Ibid. l. 18. --- *I must tell him, that the adoration of those among the Lutherans-- is infinitely more excusable than theirs*, [the *Catholics*.] And *this*, Good Man, he is forced to assert, not out of *prejudice*, but by the cogency of some *reasons*! The *Reader* will
admire

admire his assurance, if he weighs his arguments. As *first*, because we *Catholicks* violate sense, which the *Lutherans* preserve entire. Now to wave both the impertinence and fallshood of this leading Reason, as intimating that we violate sense, and that either the nature or heinousness of *Idolatry* depends thereon; tis enough to qualsh it, to affirm, that the *Lutherans* violate sense as much as we. Do they not believe the *Body of our Lord* present with the *Bread*? Do not our senses tell us, as experimentally, there is no flesh present, as they do, that *Bread* is there? He that says there are *ten men* in a Room, where sense informs there are but *five*, must needs treat sense with as much violence, as he that says there are but *five*, when *ten* are seen. The violence done to sense therefore (if any be done,) and so the *inexcusableness*, is equal on the *Lutheran*, to that on our side. We descend to his next Reason: the former part of it viz. that the *Lutherans* are right in their Object, himself has overthrown in's 89th pag. if he approve what he cites out of Dr. Taylor. For the *Lutheran* object is a *non Ens*, if *Jesus Christ* be not substantially present; and if *He* be not in ours, how can *He* be in their *Eucharist*? since our *Priesthood*, whereon all grant his being there in some sort depends, is more undoubted, valid, and canonical, than theirs: they deriving *Sacerdotal Orders* from a *Presbyter's* Ordination, (which all *Antiquity*, and *Prelatick Protestants* in their feuds with *Presbytery*, and by their present practice in ordaining such *Ministers* anew, damn not only as *spurious*, but as *null*;) we from *Episcopal* legitimately communicated. If then the *Lutherans* be right in their object, much more are we. Have we not more assurance that our *Lord* is there, and *He* only is there? We run therefore a less risque of missing him than they. The other part of his 2d. Reason seems to be an *Ignoratio Elenchi*, (the common Fallacy employ'd by *Protestants*, and this *Minister* especially, in this dispute, to amuse and deceive his Reader): for, if I comprehend him, he proceeds on this ground; that we hold the substance of the *Bread* to be the material, of which the *Body of Christ* is made; whereas we believe nothing like it. Our Doctrine is, that by *Sacerdotal consecration* the substance of our *Lord's Body*, which now resides in Heaven, and shall enjoy that glorious condition till his second Advent, becomes however existent also under the species of *Bread* and *Wine* in a *Spiritual* manner, and that the substance of *Bread* and *Wine* wholly ceases to be under those species as before consecration it was: but further notice our faith takes not of the *Breaden substance*, whether it be annihilated, or

how it *ceases*. If the *Breaden substance* be absent, then we do not adore that substance for *Christ's body* which is not *his*; and if it be *present*, we do not adore it, unless we can be supposed to adore what we *think not of*, or what we *think to be nothing*; or to *believe and adore two substances* of one Body, and be said to direct our devotion another way, at the same time we, with the *strictest abstraction* aim at the *substance*, assumed by the *eternal Word in the Virgin's womb*, and now and ever *personally united* to it. If we should worship the *Eucharist* whether there be a *Substantial presence* or no, then we might well pass for *Bread-worshippers*, if our *Lord* were not *substantially present*; but worshipping not so *loosely at random*, nor without a *solid supposition* of a *substantial presence*, demonstrates, we do direct our *piety* to our *Saviour only*, never reflecting on what either *ceases* or *remains* of the *elements*, so as to make them *partners* or *rivals* with him in our *Duty*. The truth of the *5th Catholick Assertion* is then evinced: our *worship is as excusable as the Lutherans*, and the new *auxiliary Reasons* drawn up p. 102. l. ult. to oppose it afresh, are indeed *nothing to the purpose*; and moreover, the *former* of them is false too. We can be sufficiently sure of *due consecration*; and *anathematizing Dissenters* does not alter the *excusableness* of our *worship*. If our *worship* be of the same nature with the *Lutheran*, and have as good *grounds*, the imposing of it adds not one jot of guilt to it, whatever it do to the *imposers*. The *Answerer* then ought to have totally assented to the *6th Catholick Assertion*, for the same *sound reason* which moved him to grant it *true* of the *Lutherans*, that *their Object is right*, *ours* being certainly as *true*, or the *same* with *theirs*; and if we mistake the *substance of Bread*, they worship *nothing*, for *Christ*. We worship no *Host*, i.e. neither any *substance* that ever was, or is, a *breaden substance*; nor yet the *symbols*, but only *Christ sacramentally existing*, who never was, nor can be, a *Wafer*, nor made of either the *substance* or *accidents* of *Bread*. How then can we possibly mistake what is *not Christ* for *Him*, unless the *Christ* born of the *ever-blessed Virgin* be not *Christ*? Perverse therefore is the *parallel* of our *worship* to that of a *Manichee's* fancying *Christ to be made of the Sun's substance*: *this*, in that *Heretick*, was both *groundless* and *impossible*; whereas *ours* is quite another *sentiment*, and founded on motives *clear and infallible*: so far different in the *thing*, as the *substance born of our Lady* is from that of the *Bread* or the *Sun*; so far unlike in the *ground*, as the *fiction* of a *single Persian impostor* is less credible

dible than *express Revelation*, and the *constant Tradition* of the *Catholick Church*.

Much-what the same *Chaff* is served up p. 106. to shew more difference between *Us* and the *Lutherans*, than a *Trans* and *Con* amount to. So zealous is this *Polemic Drive* to reduce *Christians* to an *amicable temper*, that he exceeds the *bounds of discretion* and *reverence*, not only to his *own Party*, and the *Noblest Nations of Christendom*, but also to his *Prince*. For whilst *He* and *others* labour for *Peace*, this *man* (like *sedition Love*) represents them *irreconcilable*. His *first reason* here is already exposed. There is either *no*, or an *equal*, *violence* done to *Sense* by *Us* and the *Lutherans*. His *second Reason* is as faulty as his *first*; if we are at *defiance* with any *Texts* that call the *Eucharist Bread*, are not the *Lutherans* at as much *defiance* with *those* that call it *Flesh* and our *Lord's Body*? for both it cannot be, *substantially* *Flesh* and *substantially* *Bread*. To his *third Reason*, viz. *That the words of Institution* afford occasion of inferring a *Presence of Christ's Body in the Eucharist*, we reply, and as plain an one, *That the Eucharist is Christ's Body*, and that *Bread* is *substantially* *absent*: and other *thoughts* cannot enter our *minds*, till it appear to us *possible* and *revealed*, that the *same thing* can remain *perfect Bread* and yet be truly the *Flesh of Christ*; which resolves into *being Bread*, and *not-being Bread* at the same time. His *last Reason* of the *Symbols*, is of the *same worth* with the rest; and the *impertinent application* of his own *mistakes* refuted in our note on p. 96. *No Sacrament*, *no substantial presence of Christ*, *no sacerdotal Consecration* are after all left to the *Papists* (as *He* in his *fret* will needs interpose instead of *Catholics*). To what *straits* does his *petulant acuteness* drive us? In what a *poor condition* are we left by this *meek and compassionate Minister*? What does he omit (tho *trifling*, *foreign*, *indecent*, *false*, or *impious*) that may detract from the *excellence* of our *Religion*, and represent us *inexcusably erroneous* and *wicked*?

XXX.

Page 108. l. 7. Does he believe the *Corporal Presence* in the way of *Transubstantiation*, &c. He does: What then? O then, they must with him *stand and fall together*. A terrible case! For then he cannot *Adore* on the account of the *Corporal Presence*, but he does on the account of *Transubstantiation*. Wisely concluded! His Argument runs thus: *If with Catholics, Transubstantiation and Corporal Presence stand and fall together, then they*

XXXI.

Adore on the account of both : But with Catholicks these stand and fall together ; Therefore they Adore on the account of both. The Consequence is deny'd.

Ibid. l. 27. *The first Ground* [why Catholicks believe Christ substantially present and Adorable in the Eucharist] *is Divine Revelation ; for which our Author offers the two usual Instances, &c.* The same Instances are offer'd for Ours, as the Lutherans produce for their corporal presence : If they be not so defeated of them by Zuinglian Expositions as to be inexcusably culpable in their Faith and Worship, no more are we, were this first our only ground. And did not this Minister confess p. 107 to this effect, that the Lutheran Doctrine was deducible from our Lord's words ? Now their Faith and Ours is only circumstantially different ; that Text therefore that tells them, mult needs inform us, of a substantial presence ; tho of both Consubstantiation and Transubstantiation it cannot.

As to his vapour, That he has shewn above how false a foundation both the words of Institution and the 6th of St. John are to a corporal presence ; reviewing his first Chapter, Part 1. I find him there raving against Transubstantiation, as if those Scriptures did not countenance it ; and withall laying about him, as such do who are in an Error, with so much confusion, impertinence, rudeness, absurdity, and prevarication, as if Pryn were transmigrated into him : But as his performance against Transubstantiation is ridiculously weak, and an often refuted Plea, publish'd to swell a Pamphlet ; so tis either nothing at all to a corporal presence and Adoration, or fights as fiercely against all Christians (but the Sacramentaries) as against us. To what he adds about sense and reason, certain contradictions, Principles of Nature, and Universal Sentiments of all Mankind ; 'Tis an absurd cant, and a detestable insolence, for him to exclude us (the most of Christians, who preserved and propagated all Law and Learning for many Centuries) from sense and reason, from all skill in contradictions and principles of Nature, and from the universal sentiments of Humanity. What an amazing insatiation and transcendent pride possess this man ! He had had nor Letters, nor Religion, nor Liberty, nor yet Being, but for the Professors of our Faith ; and yet the ungrateful man repines even that we have the last and meanest of these.

Pag. 109. l. 30. *These are great words indeed ; but I wonder who ever heard before that a few miserable Synods, &c.* With such impotence and revilings are Councils treated by a Minister ; and thus the second Ground of our Faith and Service (whereon the first also in some sort depends, both as to which is a Revelation, and what it is ; She being both the Promulger and Expositor of Revelations :) the Church's Conciliary Definition and Command, is lighter than Air, and as contemptible, with this Protestant, as is the most trivial act of the smallest Corporation. The Dignities which he is not afraid to vilifie, are Councils, so numerous and comprehensive, so lawful and accepted, that for many Ages not one Bishop dissented from them in this case. Was not the Doctrine of the 2d Council at Nice profest by that at Frankfort ? Went not the Nicene Fathers so far, that the Answerer says, they carried on Transubstantiation ? Surely then they held a Real presence, Pref. p.6. Here we have then above six hundred Eastern and Western Bishops concurring in the Belief of a Corporal presence and Adoration in the Eighth Age : And the Occasion of their declaring the Doctrine of the Church at that time was not that any one did really question that Faith (for Erigena was then unborn) but some new language had been used by the Iconoclasts, in their discourses of the Adoration of the Eucharist, that was both suspicious and dangerous. Nor can one Prelate be nam'd, who did not accept of the Declarations of these two Councils in this matter. All Christians then believ'd a Real presence, and all Adored. What our Answerer means by particular Prelates I cannot penetrate, for no Council consists of other. Unless he would insinuate, that there wanted Delegates from some National Churches, or that some Patriarch or Pope did not concur with these two, or the other held in the Eleventh Age against Berengarius ; all which yet were held by either the Pope in Person, or by his Legates, and were receiv'd by the whole Western Church, and at length by Berengarius himself. Councils these later were far greater than any Protestant Synod ever was or can be, unless it were that at Dort, consisting of at least two Bishops. When ever did an Hundred Protestant Bishops convene in One Assembly, as there did Catholics against Berengarius ? A Convocation of a matter of Twenty-six at the most deserves certainly the character of a Miserable Synod better than a Council so much greater, and wherein the Bishops not only of two Provinces, but of many Kingdoms appear'd. Nor were these Councils any more Parties than was the First at Nice,

or the *Apostolical One at Jerusalem*. To say *they were*, is as *gratis* said as if *Eutyches* had spoken so of that at *Chalcedon*. And whatever reason this Minister can give, why the Councils against *Berengar* shall be esteemed *Parties*, the very same shall the *Judaizers*, *Nestorius*, and *Socinus*, as strongly urge to shew the *Synods* condemning their *Opinions* to be *Parties* also. So he may seem to say something, this Man heeds not *what he writes*; tho *what he publishes*, instead of enervating the authority of the Councils concern'd about a *Corporal presence alone*, does as vigorously attack *that of Councils in general*. But how could our Councils be *Parties*, when they Defin'd no otherwise than they had receiv'd from *Fathers* both *Greek* and *Latin*, that had written the same both *Synodically* and as *particular Doctors*? How could they be *Parties*, when they Defin'd just as *all Christians* (One single *Berengarius*, and some perverted by him, excepted;) then believ'd and profess'd? Who refused their *Determinations*? If they had not an *universal Presence of Prelates*, yet the general acceptance of their *Decrees* is equivalent to it, and demonstrates their *Doctrine*, without peradventure, *true*; unless every *Christian* may in so great a point of *Faith* fail, and the *Gates of Hell* prevail over the *Promise* of our Saviour, and be more powerful than the *conduct* of the *Holy Spirit*; which leads, if not the *chiefest* and *most*, yet *some Christians* into all truth, even to the end of the world. There is neither error nor opposition in the *Formulary* profess'd by *Berengarius*; the difference between them is no *disagreement in Doctrine*, but only a *condemning* the different errors of that unhappy Man. That of *Nicholas II.* establish'd a *Real presence* against the first error of *Berengarius*, which was what the *Sacramentaries* now hold. The Sence wherein the Council intended, and *St. Lanfrank* explains it, is *Orthodox*, and own'd at this day. That under *Greg. VII.* defin'd *Transubstantiation* against the second error of *Berengarius*, which was *Consubstantiation*. This is told our *Adversaries* by our *Divines*; particularly by the *Cardinal de Sac. Euch. l. 3. c. 21.* as the *Form* it self, cited by the *Answerer* in's *Margent* p. 111. had done his *Reader*, if he had not shamefully falsify'd it, by omitting both the word *substantiat*, and others of singular moment. We shall convict him of his wilful *Fraud*, if in two Columns we annex, what *Berengarius* profess'd, and what this Man says he did.

BERENGARIUS his *Profession* in the 6th Council at Rome under Greg. 7. 1079. *Lup. pars quinta. p. 312.*

The Form entire.

Ego Berengarius corde credo, & ore confiteor panem & vinum, quæ ponuntur in Altari, per mysterium sacræ Orationis & verba nostri Redemptoris substantialiter converti in veram & propriam ac vivificatricem carnem & sanguinem Jesu Christi Domini nostri, & post consecrationem esse verum Christi corpus quod natum est de Virgine, & quod pro salute Mundi oblatum in cruce pependit, & quod sedet ad dextram Patris, & verum sanguinem Christi, qui de ejus latere effusus est, non tantum per signum & virtutem Sacramenti, sed in proprietate Naturæ & veritate substantiæ. Thus Berengarius profess'd.

The Form as mutilated by this Minister.

Confiteor panem & vinum ---converti in veram ac propriam carnem & sanguinem I.C.D. N. & post consecrationem esse veram corpus Christi, non tantum per signum & virtutem sacramenti, sed & in proprietate Naturæ, & veritate substantiæ. This speaks of a conversion, but of what kind it says not. Thus the Minister castrates the Profession made by Berengarius.

Does the *true Form* mention nothing of the *manner* of the *conversion* in the *Eucharist*? Does it not say as clearly, as if written with a Sun-beam, that tis a *substantial conversion* of *bread* and *wine* into that *body and blood* which were born of the *Virgin* &c? If this be not, not only a *corporal presence*, (which serves our purpose,) but also *transubstantiation*, (which this man would suppress,) we must despair of producing *expressions* intelligible and satisfactory to our *Adversaries* in any matter. But how can we wonder at this *corruption* and palpable *untruth*, when we consider it was necessary to sustain *many others* indutiously written by this *Answerer* in this very *Pamphlet*. Such is the *Hyperbole* in his *Præf. p. 6.* That *Transubstantiation* was unknown to the Church for above one thousand years, when not only *Paulus Diaconus* about 774. relates these words of St. Greg. 1. *Præscius conditor nostræ infirmitatis, ea potestate, qua cuncta fecit ex nihilo, panem & vinum aqua mistum, manente propria specie, in carnem & sanguinem suum, Spiritus sui sanctificatione convertit.* Strabus *Auctor Glossæ ord. in Gloss.*

Gloss. cap. 11. prioris ad Cor. Nos incerta relinquentes, quod ex auctoritatibus certum est, profiteamur, sc. substantiam panis & vini, in substantiam corporis & sanguinis Domini converti: modum vero conversionis nos ignorare non erubescimus fateri. Quae autem remanent de priori substantia accidentia, sc. color, sapor, forma, pondus, nec ipsum corpus Christi afficiunt, nec in eo fundantur. This Divine lived about 840. and asserts *Transubstantiation*, and the separate existence of the *Accidents*; separate, I say, not only from the former substance, but from the *Body* of Christ, so as not to affect it, or be supported by it. And *Stephanus Eduensis* also, about 950, writes, *Oramus ut oblatio panis & vini transubstantietur in corpus & sanguinem Christi.* I say, not only these *Writers* prove, that *Transubstantiation* was known to the Church before a thousand years after our *Lord's* birth, but many more, in Centuries precedent to these, might be produced. As *St. Ambrose* himself in the 4th Age, *l. De iis qui initiantur mysteriis, c. 9.* says, *etiam benedictione natura ipsa mutatur.* His co-temporary *St. Greg. Nyss.* uses the same expression, as does too the Ancient Sermon *de cæna Dom.* amongst *St. Cyprian's* Works, cited and much relied-on in the 9th Age, as both very ancient, and very orthodox. It says, *the Bread given by our Lord to his Disciples, changed not in effigie, but natura, was by the omnipotence of the Word made Flesh.* Nay, our *Answerer*, that he may consist with himself, within a few lines confesses; that a Monk was laying the foundation of it in the 7th Age; which Monk did not speak so highly of the *Eucharist* as *St. Cyril of Jerusalem, St. Ambrose, or St. Chrysostom* had done long before him, as may easily be discerned by such as please to compare their expressions: and besides, 'tis ridiculous to fancy such did not believe a *substantial presence*, (the point in hand,) who are taxed to be founding or erecting the superstructure of *Transubstantiation*. He goes on confessing against himself, that a *General Council* carried on *Transubstantiation* in the 8th, and another Monk (the great Protestant eye-tore *Paschasius*) formed it into a better shape in the 9th century; yet all this while the Founders, the carriers-on, those that furnished features and drapery, never heard of what they were designedly at work about. Nay, tho some of the Agents were *General Counsellors*, and even *General Councils* themselves, i.e. the whole Church was in a plot against truth and piety, and was ignorant of the conspiracy. This *Minister* was resolved to be absurd beyond imitation.

Again, such another *Hyperbole* is what he says of *Peter Lombard,*

bard, in the Margen of this 111th p. for the *Master* often professes, that the *substance* of the *Bread and Wine* is turn'd into that of *Christ's Body and Blood*, and only the *manner* of that *substantial conversion* is in question with *him*, as also with his *commentators*, *Scotus*, *Durand*, and many others mis-quoted *Presb. p. 7.* of which *falseities* ignorance (if it were in fault) cannot excuse *him*, since either the *Authors* themselves, or the *Letter* printed 1665, discovering *these* amongst 150 *false* or *reverted quotations* in *Dr. Taylor's Dissuasive*, might so easily have informed him. As to the irreverent *Descants* on the *Great Council*, celebrated at *Lateran* by the most learned and prudent *Innocent 3.* it is observed; That when the *deposing Power* must be imputed to us as an *Article of our Creed*, then that *Council* is *obligatory*, and *Mr. Dodwel* has proved it so; but when it *defines Transubstantiation*, then the *Canons* are *surreptitious*, and a *Papal contrivance*, and *Du Pin* may be found in the *Margen*. One while that *Council* enters the *Stage*, conferring power on the *Pope* to *dethrone Kings*, and on *Priests* (as if there had bin no *Priesthood* before that *Council*) to *make God*. Another while, *all this* was forced upon the *Fathers* of that *Synod*, or publish'd as their *Act*, without their *privity*, by a *pragmatical and intriguing Pope*. What would the man be at? Is his *Arrogance* content with no less than *confirming* and *rescinding General Councils* arbitrarily?

Pag. 113. l. 23. --As to the point of *Antiquity*, I have already fully discuss'd it above &c. I suppose he means from p. 24. to 32; where we may find indeed much *passion* against *Transubstantiation*, but we are not so short-sighted as to confound it with *corporal presence*, the thing here in *discussing*. And for the *Fathers* referr'd to by the *Discourser*, where shall we find the *Protestant Answers* to *St. Ambrose*, *de iis qui init. Myst. c. 9.* to *St. Hilary*, *St. Cyril. Alex?* Are these *spurious* too? Are not those ascribed to *St. Ambrose*, *Eusebius Emisenus*, *Sermo de cæna Domini*, the *Epist. of the Presbyt. of Achaia* concerning *St. Andrew's passion*, much more ancient than either *Paschasius* in the *West*, or *Anastasius Sinaita* in the *East*? Were they ever excepted against as containing *Doctrine* disagreeable to that of the *Church*, tho, thro the negligence of *Transcribers*, the true *Authors* of them be not very certain? It is not a *Book's* being attributed, by a mistake, to a *wrong Author*, but its containing *suspicious Doctrine* or *false Relations*, and being fathered on *eminent Names* to pass it with authority in the world,

XXXIII.

that chiefly subjects it to the *censure* of *Apocryphal*. But why should a *doubt* concerning the *Author* of such Books elude the *testimony* fetcht from them, when St. *Ambrose* in a *Book unquestioned*, and others more ancient, coeval, or not much juniors to the *questioned pieces*, as St. *Gaudentius*, St. *Remigius*, &c, write as fully for not only a *corporal presence*, but also *Transubstantiation*.

XXXIV.

Pag. 114 l. 9. — *This Ground* [the universal Doctrine and Practice of the later both Eastern and Western Churches till *Luther's* time] is not certainly true, and if it were, yet certainly it is nothing to the purpose. Tis certainly true, if the whole may be determined to be on that side, where all the members of the Church are, for whosoever denied this Faith of a corporal presence was *ipso facto* an *Heretick* in opposing an Article so weighty, and so solemnly declared and required of all the faithful, in at least ten Councils before *Zuinglius* dreamed. But the *Apostates* from a corporal presence were indeed very few before, and, of those few, scarce one was in being at, *Luther's* revolt, he also continuing a bitter enemy to the *Sect* that soon grew upon him. If true, tis certainly to the purpose, whilst this is true, That all Christians to a man cannot miscarry in such a considerable part of Religion as the *Eucharist* is, which they daily frequented, and the belief of which real Presence in it was by many ways continually inculcated and confirmed to them. Such an unanimous and comprehensive Tradition does at least demonstrate the novelty and falshood of *Zuinglianism*. What Article in our Creed can have a stronger external motive than universal consent? And as to the perpetuity of it, other Articles have bin sooner and longer, and by more numerous *Factions* opposed than it. For of those who have raised debates about the *Eucharist* the least part are they who denied a *substantial Presence*, the other quarrelling either about *Transubstantiation*, or *Communion in both kinds*, or some other matter, yet all the while confessing a real Presence. Well, to let the Reader understand more fully the seriousness and judgment of this Minister; the Argument esteemed impertinent, and ridiculed by him here, is this.

The Authority equi-valent to that of any General Council is a solid Ground of Faith; but the unanimous profession of all Christians in the last Ages is an Authority equivalent to that of a General Council, therefore that unanimous profession is a solid Ground of Faith. The Major is own'd by all such Protestants as submit their judgments to the Authority of such Councils as condemned *Arius*, *Necdonius*,

cedonius, Nestorius, Eutyches, Origen and the Monothelites, assenting to their *Definitions* as the true sense of *Divine Revelations*, and reciting some of them even in their *Creeds*. The Minor is founded on not only *Protestant concessions*, but also their *Definition* of a true Church; that it has the *Word of God rightly preached, and the Sacraments duly administered*; according to this character then, if all preach'd *corporal presence*, it could not be an error in all, and so not in any, unless there were no true preachers, and consequently no Church, in some times extant. Now if an unanimous profession cannot be erroneous, tis doubtless equal to the Authority of any General Council, and also very pertinently pleaded as a solid ground of Faith; for whatever can declare a *Divine Revelation* infallibly, is so.

Pag. 115. l. 30. *If we did acknowledge this* [5th Ground, That since *Luther's* time no small number of Protestants &c acknowledge a real and adorable Presence, &c,] yet it seems we are mistaken &c. It seems rather that you are extremely conceited, who contend against as well the first, chiefest, and best Protestants, and the genuine Sons and eminentest Superiors in your own Church, as the *Catholick Church*; and all thro that proud pretence, that your Sense, Reason, and expositions of Scripture and Antiquity, how wild and unsound soever, are absolutely certain, and not, as we know them to be, meer presumptions. Is not this an advancing of your self as a standard of truth and science, and a requiring (what you so vehemently decry in the *Catholick Church*, and shun in your self) submission of all judgments to your Fancies? The Protestant owning of a substantial Presence is not said to be a ground for our believing Transubstantiation; but yet it is an argument against other Protestants for that Faith of a corporal presence, which is common to some of their party with us; and also animates us to persist in it, since those, who have quitted our communion, and relinquished our faith in other matters, discern so strong Motives to retain this, that (tho very willing) they cannot, without violence to their consciences, renounce it.

Pag. 117. l. 20. *It is confessed by the greatest men of their Church &c.* A forgery. Our great men make the contrary confession; and if any of them seems to speak towards what this Minister feigns, it is with respect to Transubstantiation, not a corporal presence; particularly *Scotus*, misquoted *Præf. p. 6.* That most subtle Doctor (as has bin often answered to this most impudent objection) lays it down; That the Points discuss'd by him in his 4th Dist. 11. 73.

'do all intend to maintain, That the Body of Christ is truly in the
 'Eucharist; because to deny that is plainly against Faith, for it
 'was expressly, from the beginning of the Institution of the truth
 'of Faith, that the Body of Christ is contain'd there truly and re-
 'ally.--- And afterwards in his *Reply to Objections*, fixing on *Trans-*
substantiation as the manner of the *substantial presence*, he adds;
 'And if you demand why the Church chose this so difficult a sense
 '[*i. e. of Transubstantiation being the manner*] of this Article, when
 'the words of Scripture may be rendred in a sense easy, and as to
 'appearance truer concerning this Article. *To this Objection he re-*
turns: I say that the Scriptures are expounded by [*the direction*
 'of] that Spirit by which they were composed. And so it is to be
 'supposed, that the Catholick Church hath interpreted by the
 'same Spirit by which the Faith was delivered to us, *viz.* taught by
 'the Spirit of truth, and therefore she chose this sense because it
 'is true. For it is not in the power of the Church to make that
 'true or not true, but of God the Institutor; but the Church di-
 'rected herein, as tis believed, by the Spirit of truth, hath expli-
 'cated the sense delivered [*to Her*] by God.--- Now tis evident,
 that the *Schoolman* is here speaking of *Transubstantiation*, not of
 the *corporal presence*: next, that he says, *not the facility or appear-*
ance of a sense to be that designed in Scripture, is to be regarded in
Faith, but the *declaration of the Church, in whose custody the tradi-*
tive sense of Scripture, i. e. what God intended, not what we sur-
mise, is deposited, and by whose mouth the Holy Spirit speaks. Last-
 ly, that the *Declaration of the Church* is for *Transubstantiation*,
 therefore this must be concluded to be the *proper sense of Scrip-*
ture, tho that *Scripture* sound never so *plausibly* for some other
sense. Our *Adversaries* persevering in an *imposture* with so much
pertinacy and immodesty, extorts this tedious Repetition. All we
 shall further remark upon it, is; that it yeilds this *Minister* a ve-
 ry wholsom Instruction how to interpret *Scripture*, not by *Jewish*
customs, nor *Rabbinical Deliriums*, not by the superficial *notices of*
sense, or vain *Maxims* and cheating *suggestions of Science* falsely so
 called, but by the *Guidance of the Church*, assisted with the *Holy*
Spirit; for of these two *Directors* in expounding Scripture this
Minister seldom has regard: whilst *Catholicks* enquire of the
Church what sense the *Holy Spirit* chiefly design'd, and without
 hesitancy adhere to that she gives, whether it be *literal* or *mysti-*
cal; because our Lord's promise of *assisting the Church*, and *lead-*
ing her into all truth, is so absolute, that we think we may as just-
 ly

ly distrust his being the *Messiah*, as be jealous of his *Fidelity* or *Providence* in acquitting himself of this *engagement*. Should we not be *suspicious*, if without apprehension, nay with perfect firmness and security we did not *acquiesce* in her *expositions*? And how many of those, who have leap'd from *this Rock*, and committed themselves to the conduct of a *Private spirit*, are now carried away by the wind of *Socinianism*, *Judaism*, *Mahometism* or *irreligion*; whilst we, that stand on it, have not only the *same Faith* still, but cannot possibly fail by *misbelief*.

Pag. 118. l. 7. *It is undeniable that their Interpretation of those words [of Institution] destroys the certainty of sense &c.* If he mean our interpretation of a corporal presence, then he contradicts what he thrice told us, that the *Lutherans do no violence to sense*: but if he mean the Interpretation of *Transubstantiation*, his observation is wide of the point contested. But in both meanings tis false; for we derogate from *sense* not in the least, and if we did in one case, in obedience to *Faith*, (where to we think *sense* may as justly be captivated as the *understanding*), that will not infer, we may in another, destitute of such a revelation, till a particular premise can support an universal conclusion. The *Fallacy* and *Ignorance* of this importunate *Argument*, so often brought, and so often *basted* and *exposed*, must certainly be used by these men merely to deceive the *People*. As to the Paradox of *Miracles being discoverable by sense only*, we refer this *Minister* to *Calvin*, *Bishop Forbes*, and many other, *Classic Reformers*, for correction, who esteem them stupid that disclaim the *Eucharistical Miracles*; and truly by *sense* we discern none there. How then, by your *favour*, came they to discern *Miracles* in the *Eucharist*? But, what? Was there no *miracle* in the conception of our Lord? What *sense* acquaints men with it? That he was a *Man* we might know by *sense*, but that he was *miraculously conceived*, only *Revelation* not *Experience* assures all besides his *Mother*. To pass this, how comes it to be collected, that if one of the evidences of the truth of *Christianity* cannot be had, strait our certainty of the truth of *Christianity* is destroy'd? Tell me I pray, were *Miracles* its sole evidence? Were *accomplishments* of *Old Testament-prophecies* none, or uncertain? Had all *Believers* *miracles* before they assented? Did none believe with certainty, but such as had *Miracles* to attest what was tendred to them? What's become of the *Beatitude*, *Blessed are those that have not seen* (a miracle, *Christ risen*,) *and yet have believed* [on the credible relation of others, and because it was foretold he should rise, &c.] If the

the performance of something in Nature, otherwise than any created Power uses, or can do, I say, the performance of it by Power Divine be a Miracle, and that such a performance may be effected in spiritual as well as sensible affairs, the knowledg of which may and must be attain'd, if it be had, by an information not sensible, then the confining of Miracles to be objects of Sense is exploded. Having thus overturn'd two of his Observations, his Arguings from them vanish as do all other Bubbles.

XXXVIII.

Page. 119. l. 4. --- *No Papist can have any Reason to believe Transubstantiation to be true, but because he reads those words of holy Scripture, &c. A Papist has the same Reason to believe Transubstantiation, tho he cannot read at all, as the first Christians had before the Gospels were written, or a blind man has now. The mistake of Dr. Stillingfleet, Tillotson, Tenison, this Answerer, and others, insisting so eagerly and obstinately on the Authority of Sense, grows (if it be not an Artifice) perhaps from their taking the Maxim, Nothing is in the Intellect which was not before in the Senses, absolutely; as if the only Conveyer of Notices to the Mind were the Senses; or no thought had its birth there without an external promter; whenas (to omit the ill consequences &c. of the later) there are other means of acquainting the Intellect without the concurrence of the Senses; as by Good and Bad Spirits, &c. Now these either convey always the same Notices, as the Senses, or they do not; if they do, then the Mind must ever judg with the Senses; which is against experience: If they do not, how comes the Intellect to determine against the Notices of Sense: e. g. in the Magnitude of the Sun? Surely it neglects the information of Sense, either upon some other more powerful motive and overruling remonstrance than Sense has given, or arbitrarily; but whether way soever it goes, the Maxim is rejected, and the Mind, 'tis clear, does not find it self obliged to determine in all cases as Sense deposes. Sense then is no Judge, but only a conveyer of Intelligence to the Judge, according to which Intelligence (we confess) that Judge is to censure and resolve, except when better Intelligence from Reason or Revelation be interposed, and arrest such a Judgment. Now Sense informs a Catholick Mind (that hath so much Learning as to read, which Protestants think few have, they are so ignorantly educated), that the words of Institution are in that Book the Church tells him are the Gospels, and neither Reason nor Revelation countervailing this*

this *Notice*, a *Papist* judges with certainty according to the *deposition* of the *Senses*; but when a *Papist* desires to proceed further, and would understand not only that there *are such words*, but also what is *that very meaning*, not which *may* be put upon them, (wherein *his sense and reason* may assist him), but which the *Holy Ghost* intended, and the *Church* holds, then he relies not on his *senses or reason* only, because he knows the *sentiments* of Men to be very different, as amongst themselves, so from the *Church's* and *Holy Spirit's*; and if he might rely on his *own*, so might *others*, and consequently collect opposite *truths* from their discordant *conceptions*. Wherefore, he resorts to that *hand* which reacht out to him the *words of Institution* as *God's word*, to give him also their *true meaning*, which he *receives*, and *professes* without *demur* or *fear*. And thus *Papists* arrive at all *saving-truth*; thus they attain *Unanimity*, and learn not only to *think*, but *speak* the same thing; whilst the *minds* and *language* of all *Sectaries*, who pretend to follow *sense and reason* only in their *Interpretation of Scripture*, are at *wars* and *Babylonish*. For, *private Spirits* are many, and are *Dissenters*; but the *Church*, the *Holy Spirit* is but *One*, and at *Unity* with it self. And, thus, I suppose, not *our*, but the *Minister's*, *culpable ignorance* is apparent.

Ibid. l 28. --But let us quit this *Reflection*, &c. Content, If he would not hasten to *new untruths*. Where is it confess'd; that we have neither *command*, nor *example*, in *Holy Scripture* for *Adoring our Lord* in the *Eucharist*? If there be any *command* for *Adoring our Lord* at all, there is for *Adoring him in the Eucharist*: For, *once Adorable* and he is *always* and *every-where Adorable*, in what *condition* or *circumstances* soever; and *special injunctions* or *instances* are not of *necessity* to *warrant* or *oblige* us to *Adore*. St. *Austin* knew there was a *command*, or he would not have said in *Psal. 98. Peccemus non Adorando*. Again, tho we confess that *Defects* may possibly happen, yet who grants them to be *infinite* or *difficultly avoidable*? Is it not rather *difficult* (considering the *Caution* of the *Church*) that *any defects* should chance, which are *destructive* to the *Eucharist*? Can we not have a *moral certainty* the *Priest* has the *Orders* to which he pretends? Do not our *Senses* inform us, as to both the *matter* and *Form* of the *Sacrament*, and the *serious application* of the *one* to the *other*? As to the *intention*, 'tis true, it is deem'd *necessary* (will the *Minister* profess that none is *needful* to the performance

XXXIX.

of a Religious Action?) but what *degree* or *sort* of *intention*, is a Question in the *Schools*; some Divines requiring *more*, some *less*. Of the later kind, if he please, the Reader may view what *Con-
tenson* writes of it, *Theolog. Mentis & Cordis*, l. 11. p. 1. *Diff.* 2. *Append.* §. 2. &c.---“It is undoubtedly to be asserted, says this “Modern Divine, that an Intention of seriously performing the “External Rites, amongst Christians counted Religious, suffices “for the validity of a Sacrament; and, that being observed, no “retention nor perverseness of the Minister’s Intention doth “void a Sacrament. This Position he confirms by many Authorities, and concludes them with that of the Council of *Trent*, *Sess.* 14. *Cap.* 6. *Can.* 9. where that Holy Synod declares the *Sacrament not to be performed, if a Priest act in Jest, &c.* inferring thereupon, that the Council understood by an *Intention* of doing what the Church does, not (as this *Minister*) of doing what the Church *intends*, but a doing with *external seriousness* what the Church *prescribes*. Which *inference* he enforces by Cardinal *Palavicini’s* Reflection on that Passage of the Council, *par.* 2. l. 12. c. 10. ---“From these last words, any one reading them may conjecture, that the Opinion of *Catherine* and other Divines, thinking a *Will in the Minister to act seriously suffices for*, and that “only *Jesting* (which the Receiver of the Sacrament may discover) *does obstruct, the accomplishment of a Sacrament*, was “not expunged. According to this Doctrine then, the Consecration of the *Eucharist* does not depend on the Priest’s believing *Transubstantiation*, or *secretly intending* to Consecrate, &c. but only on an *external intention* to do seriously what the Church *injoins*, which is very discernable to the Attendants by the Priest’s exterior actions and deportment. How many therefore of the *Answerer’s* Dangers and Defects are blown away? And if *Adoration* may at any time be paid to our Lord in the *Eucharist*, it may ordinarily be so, without any scruple, by *Catholics*.

Appendix II.

Cc

ANIMADVERSIONS upon the Reply to the two Discourses concerning the Adoration of our B. Saviour in the Holy Eucharist.

SOME time ago were printed in OXFORD *Two Discourses*, the one concerning the *Alterations in the Church-Service of the Church of England*; the second, concerning the *Adoration of our Blessed Saviour in the Sacrament of the Eucharist*. The Design whereof was to shew the *incertitude and inconstancy* of the Church of England in her *Doctrine and Practices*. [Whence it will follow, That none can trust or rely upon her Authority, nor safely either believe or practise according to her directions.] Of both these the Author took these *two Articles* as a manifest and sufficient instance. But because there is nothing so true, against which *sonewhat* may not be spoken, there have bin opposed to these *two Discourses*, an *Answer*, printed at London; and a *Reply*, at Oxford: neither of them taking much notice of the Author's intention, but spending their learning chiefly about *Transubstantiation*, I cannot say altogether from, but not much to, the purpose. Both of them also declare their own opinions to be against the *Real presence* of our Saviour's body and blood in that holy Sacrament, and thereby acknowledge themselves *members* of the *modern or present Church of England*, and consequently minister another argument of the *inconstancy and weakness* of that Church. And so let them do. But that they should persuade us, that the *ancient Church of England* and her *best writers* were of the *same judgment*, cannot be performed; it being both against their *express writings*, and the *judgment* generally of their *new Church*, as of *Baily, Prim, Hen: Hickman*, and as many as have written to justify the *Puritans* against the *Church of England*, who all accused the *Antipuritans* (as *Heylin, Laurence, Pocklington*, and the rest) to have bin *Popishly affected*: as also did the *pretended Reformers*, (in their *Doctrine* forsaking *Calvin*, and embracing *Zuinglius*,) who upon this ground, amongst some others, refused to communicate with those of the *Church of England*, (tho of late they denied not to admit the *Lutherans*.) To these *Reformers* the *new Church*

of *England-men* have bin pleased (for reasons well enough perceived) to joyn themselves. Neither is there any thing considerable in the *one*, which is not in the *other*, of these *writers*. The *Answerer* seems to have more *learning*, the *Replier* is better at *cavilling* and *mockery*, and had it not bin to shew this *talent*, he needed not to have troubled the world with a *new Book*. He saith indeed it is *in defence of their quarters*; but for this, who is *bonæ*, who *male fidei possessor*, we appeal to the judgment of our *pious* and *munificent Founders*; who will one day declare whether they designed their *bounties* for *them*, who hold it not *lawful to pray for them*, who frustrate their chief *intention*, count them *Idolaters*, and members of a *false Church*.

It was long deliberated, whether it were worth the labour to take any publick notice of these *Pamphlets*. It was said; that they were *fo* *crudely*, *negligently*, and *uncandidly* written, that no man of *parts*, *learning*, or *true piety*, could be misled by them: That the *Discourses* (notwithstanding these oppositions) remain not only *unshaken* and *unviolated*, but *much confirmed* and *justified*, when to *many* persons (both at *London* and *Oxford*) can find no *other* besides these *weak* and *insignificant exceptions* against them, tho they take the liberty to say what they please, even to the *defamation* of their *own Church*: That, every thing said against *another's writing*, (as there is nothing more easie than to *misrepresent*, *change*, *cavil*, &c. even against *truth* it self,) however called, is not an *Answer*. St. *Austin* complained of his *Adversaries the Pagans*, (who writ against his Books, *de civit. Dei* l. 5. c. 27.) *Facile est cuiquam videri respondisse eum, qui tacere noluerit. Quid est loquacius vanitate? quia ideo non potest quod veritas, quia si voluerit etiam plus potest clamare quam veritas* &c. The *Vulgar*, for whose palats these *discourses* seem cooked, (who make themselves *Judges* of the most *difficult controversies*, whereof they are least capable,) pronounce against him who replieth not *specdily*; and is of *his side* who is not *silent*: That our Author's *writings* carry with them such *evidence* and *satisfactoriness*, by the perfection of their *disposition*, *style*, *learning*, *arguing*, &c. (which every ingenious Reader sees by experience,) that we need not fear to suffer those already printed to pass without a *vindication*, or to *publish* those, which as yet remain with us, without *alteration*.

But because care is also to be taken for *young men*, for such as are *doubting*, or *weak in the faith*, and especially for such as in *sincerity*

cerity seek after the truth, and may be deterred from it either by the craftiness, or confidence, of its Adversaries: and because we would not be altogether wanting to our duty, or leave the defence of the Truth to her self, we have taken this course to print; 1. A *short Treatise* many years ago written, of the great controversy concerning the *Eucharist*, wherein in a manner the whole opposition of the Answer and Reply is prevented, and both the truth and diversity of Opinions concerning the presence of our Lord in the Sacrament plainly laid open to such as are desirous to know it. 2. *Two Appendixes*; the first against the Answerer, proving copiously and manifestly, That the *Ancient and Learned Divines* of the Church of England did acknowledge, as their writings every where set forth, some real and substantial presence of our Lord, such as is ascribed to them by the two *Treatises*. The second chiefly aims at as plain and easy an Explication of the Doctrine of the Church in this great mystery as we can; and to remove the prejudices and offences which the Replier, with others of the new Zuinglian Church of England pretend against it. And tho the Doctrine of the Catholick Church hath bin so often manifestly proved against their exceptions, yet do they continually repeat the old Objections; insomuch that we have no hopes to do good to them, nor to any such as take delight in insolence and scoffery (the most obvious and trivial sort of wit, the daughter of uncharitableness, and mother of libels, and all sort of scurrility) against those, who endeavour themselves to follow, and manifest to others, the true and undoubted Church of God, and way of salvation.

And they, who for this pious endeavour are mocked and scorned, ought not to make returns in the same nature, (than which nothing is more easy to him that takes liberty of saying what he pleaseth,) but possess themselves in patience; considering, that their condition were very much to be suspected, if they were not thus treated; for these are Indices of a righteous cause, and tracks of their Predecessors. And indeed, what less can they expect, who (according to their duty to the holy Catholick Church, their Prince, and Nation,) spend themselves and their time to reduce their countrymen (for whose sake, as S. Paul for the Jews, they are ready to sacrifice their lives, and all they have) out of the most horrible and fatal sin of Schism to the Unity of the Church? out of the dangerous principles of disobedience and sedition, to a just and due submission unto their own Prince: and out of popular and rebellious

bellions Perswasions and suggestions to an establishment of a firm and grounded peace aand unity of the Church and Nation.

§ 1.
Concerning
the Real
presence of
our Lord in
the Eucha-
rist.

1. Note, that there is a *Natural body*, and there is a *Spiritual body*: the same body under several proprieties and conditions. The *Natural* we call that, which enjoys the same qualities where- with it was created, and, as the Natural Philosophers treat of it; such are *dimensions, figure, weight, impenetrability, circumscription by place, motion, sensibility*, and the like. But the same body, quit of those conditions, and now *spiritualized*, is under far different proprieties, even those which belong to *Angels and Spirits*, to whom they become *isoi, pares or æquales*, as becoming *one Church and æconomy* with them. Those we may best conceive by the histories in the Scripture of the *apparitions of Angels*, or, if you please, by our own *Souls*; which, tho penetrating every *atome* of the *Body*, and communicating to it all its *powers*, yet is but *one* in the *whole*; and yet in every *part* is it *wholly*, whether the body be *bigger or lesser, mutilated or entire*, neither *parted, diminished*, or *doubled*, nor yet *many* but the same soul *wholly* in every part. For it is not in the *body*, as in a *place*; except we (as this *Replier* seems) bring in *Cartesianism*, and confine the *soul* to the *glandula pinealis*; or if, as is most consonant to his principles, to some *one atome* of it, (contrary to the doctrine of all *Christian Philosophers*,) and the *virtue and efficacy* of it only communicated to the other parts of the body. So a *Spiritual body* (however this be hard to conceive by *imagination*, in this state accustomed to *sensation and materiality*) hath no certain *dimensions, figure, weight, sensibility*, or *alteration*, nor *circumscription by place*, but as it self pleaseth to discover it self. So besides the examples of the *Angels*, our Lord appeared and *disappeared, continued and vanished, passed thro* gross bodies, and the like, as himself pleased. Now from *circumscription by place* (or an ambient body) ariseth naturally an *impossibility to be in several places at once*. Naturally, I say, because by the power of God even *this quality*, as well as the rest, may be separated from the *natural body*, as it was by his all-powerful wisdom freely given unto it. It seems to me little less than *blasphemy* to say, That the *All-mighty power*, which at first created a *natural body* with such properties, cannot also suspend the *actions* of those *Properties*, or conserve the *subject* without them; it being the same as saying, that *He cannot work a Miracle*; all Miracles being a superseding his own rules which he established against all other *Natural*, but
not

not against his own *Divine*, Power. And, why not suspend *locality*, a relative property belonging to the Body, as a Member of the Universe, as well as *weight*, or *motion*, which seem more *absolute* and *intrinsecal* to the *nature* of the *body*? Why cannot he contravene to one Rule as well as to another, especially when there is no contradiction? As there is none in this case of our Lord's *presence* in the *Eucharist*, as both our *Author* and all *Catholicks* affirm, notwithstanding the *Repliers* shuffling to fasten such an Opinion upon him. To be *here* and *not here*, may be a *contradiction*; but to be *here* and *there*, is none. But what more *contradiction* is it, than that *five Loaves* carried by a little Boy should feed *five thousand men*, and much more remain than was at first; a Miracle preparatory to this of the Blessed Sacrament. And without penetration of Bodies (which granted, introduceth the possibility of a Body's being in several places) how can a Camel pass thro the Eye of a Needle, which yet is possible with God; as is what our Lord saith of himself, when upon *Earth*, that he was also in *Heaven*, Jo. 1. 18. 3. 13. 7. 34.

But as a *Spirit* is not at all confin'd to *place*, so nothing hinders why it may not *coexist* with Bodies in *distinct places*, by which alone we know its being in *several locations*, (tho indeed it is in no *location* at all in proper speaking, contrary to what our *Replier* affixeth to *Catholicks*), as *Elisha's Spirit* went along with his *Servant*; and St. *Paul's* joy'd in beholding the *orderly carriage* of the *Colossians*; and the *Evil Spirits* also (a whole Legion possessing one, one *Spirit* inhabiting almost every *atom* of his Body), and the blessed *tutelar Angels* continually behold the face of God in *Heaven*, as well as attend their charge upon *Earth*. Whereby it seems, exempt from the *conditions* of *Bodies*.

So then *Catholicks* say, That the *Body* of our Lord Jesus Christ is not now under the *properties* of a *natural body*; nor is it necessary that it should be *locally* any-where, nor *heavy*, nor subject to *motion*, *passibility*, or the like. And when *Catholicks* say, that our Lord's *natural body*, or that he is *corporally* present; they mean, That his *body*, even that *natural body* receiv'd of the *B. Virgin* (for he hath no other) is *really*, *truly*, and *indeed* present, and given to us, in the *Eucharist*; but not so *corporally*, i. e. with those *properties* of, or as a *natural body*, (for *corporally* and *locally* are not the same, as our *Replier* everywhere stumbles,) but as *spiritual*, and being now *glorified*: yet therefore not as *dead* (an irre-

irreverent expression, to say no worse, of the *Replier*) but yet as given, and having suffer'd for us; even in the same manner as himself, our blessed High-Priest, continually Offereth it up to the Father for us.

Again, Note, That the *bestowing* and *receiving* of the *benefits* of our Lord's *Passion* is giving somewhat *real*, but that *real* is not his *body* and *blood*, nor in proper speaking are those the *benefits* of his *body* and *blood* (for then they could not be receiv'd without the *body* and *blood*, whereas now they are, according to our *Replier*, *accidents* without a *subject*, and *effects* without a *cause*), but of his *passion* and *sufferings*. And therefore our Saviour declares the use and benefit of his *body* and *blood* by *eating* and *drinking*, which are not compatible to the benefits of his *passion* by any metaphor, or similitude whatsoever. And therefore the Second Edition of the *English Common-Prayer-Book* leaves out these words, *The body and blood &c.* and only says, *Take and eat this* [Bit of Bread and Sup of Wine] *in remembrance that Christ died for thee, and feed on him in thy heart by Faith with thanksgiving.* And the first Edition of the *Catechism* saith, *Fidem esse os animæ, quo cibum hunc plane divinum & salutis juxta & immortalitatis plenum, & Spiritus Sancti gratia communicatum recipimus.* Faith is improperly said to receive (except in the sense of those Protestants who take it for application of Christ's *personal righteousness* to us :) but what resembles *eating* and *drinking* in or by *Faith*, or what *actions* of *Faith* correspond to them I cannot imagine.

But our Saviour represents his *body* unto us under the notion of *meat* and its *effects*, particularly the *Manna*, whereunto he compares it. Such are, 1. To conserve, nourish, advance, restore in us what by worldly conversation, and the like, is decay'd and weak'n'd; and to strengthen us in our Spiritual life and estate, as the Food it self was Spiritual. 2. By *uniting* us to the *Food*, (*Flesh* of his *Flesh*, *Bone* of his *Bone*) (contrary to the *Manna* and *natural meat*, which receive life from the nourished) it makes us partakers of his Life, which being immortal and glorious, renders ours such also. And 3. Other Food being either inanimate, or having a Life inferior unto, and differing from ours; this Body of his is become superior, more Divine than ours, and is a *quickning Spirit*. And therefore we should receive his Body and Blood after the manner of *natural bodies* (which the *Capernaïtes* and our *sensual Doctors* can apprehend) it would profit us nothing,

thing, as to the great effects promised by our Receiving in the Eucharist. And these *effects* are *true* and *real* (not *notional* or *imaginary*, or by *Faith* only apprehended), yea much more than the *Manna*. *Faith* being an *assent* in the *understanding*, is quite different from *enjoyment* in the *will* and *affections*. And *Faith*, i.e. a *believing* either that our Lord was the *true Messiah*, or *Messenger* from the *Father* (for else he could not be the *true Bread* which came down from Heaven), or that this, *which is given us*, is the *real Body* of our Saviour (for else it would be only *common Bread*), precedes the Receiving, yet is not any part of it, much less the *enjoyment* of any of the *effects* of it. Again, If *eating by Faith* (whatever it signifies) be *all* that is meant in the *Eucharist*, how comes it to be prefer'd before the *Manna*, which was a continual Miracle, and daily exercise of their *Faith*? And why would our Lord suffer so many of his Followers to go away from him, when he might in so few words have inform'd them of the Truth without a Metaphor? Why should he use such sublime and spiritual expressions, repeating it to be his *body and blood*, that it *came down from Heaven*, that *he would give it for the life of the world*, &c. and not once explain the meaning of those, to them, obscure phrases? And if the Church *Catholic*, and even the Church of *England* till the last of King *Edward VI.* had not conceiv'd some great Mystery, why would she keep the words so obscure, and really, as they suppose, improper, of the *Institution* so precisely, even till the Church of *England* made the breach, and by the Expressions different from the whole Church, profess'd her self not to be a Member of it? But of this sufficient is said before, and in the *Reformation of the Church of England*, from §. 148. Wherefore the *Catholics*, speaking of the *real presence* of our Lord, mean, the *very essence*, *substance*, the *very thing it self is there present, taken, and eaten by us*; and not *only* the *benefits* of his *Passion* believ'd by us. And in the Church's sense we use in this Discourse the words *really*, *really present*, &c. and yet not *naturally*, *locally*, or any other manner of its being according to the *qualities of a natural body*.

And note secondly, That these Writers, and others pretending to be of the Church of *England*, by their *spiritual*, by *Faith*, *mystical*, *eating* (which they sometimes also call *Sacramental*) intend a sense contrary and opposite to eating the *natural body* of our Lord *spiritualiz'd*, and that is all the *eating* they acknow-

ledg. The *Catholic* Church also useth the same word *spiritual* in opposition to *real*, or *sacramental*; meaning thereby the reception of some *spiritual* grace or *increase* of it. As the *Fathers* in the *Wilderness* did eat the same meat (*Manna* and the *Rock-water*) *spiritually*, in as much as these were Types of *spiritual* things under the *Gospel*, by receiving whereof they also obtain'd the *graces* of *Gods Spirit*. And this *spiritual* reception of *Grace* is not only in the *Eucharist*, but in all the other *Sacraments*, in all actions of *Devotion* and *Piety*, and all manner of *well-using* *Grace* once given. But this is not all the *Sacramental* receiving, tho contain'd in it. So that there are two manners of receiving *Grace*, and our *Saviour*: 1. *Spiritual* only, which our *Replier* says is all. 2. *Spiritual* and *real*, or *Sacramental*; because proper to the *Eucharist*. The *real* without the *spiritual* profiteth nothing, yea it is also *dammable*. For except a man come to the *Eucharist* well prepar'd, *i. e.* by *Mortifications*, *Devotions*, *Acts* of *Religion* (*i. e.* in a state of *Grace*) he *eats and drinks condemnation* to himself. The *spiritual* receiving without the *real* profiteth indeed, but neither *so much*, nor in *such manner*, as when they are join'd both together: For *spiritual* receiving is of *more Grace* upon well-using the former, is only in general, and in the *inner man*; therefore difficultly discern'd, and more subject are we to be deceiv'd in it. But *real* receiving (as all other *Sacraments*) is instituted to help the *weakness* and *imperfect* discernment of our *spiritual* and *internal* condition by the *visible* signs of *invisible* *Grace* therein bestow'd. The *spiritual* eating gives us a right and title to *Grace*, but the *other* is the *very instrument* of conveying it. Also in *that*, *Grace* is given according to the *measure* of the Receiver's disposition; and that *Grace* also which is of the same *nature* with those dispositions. But in the *Sacraments* are given *new* and *peculiar* *Graces*; as in *Baptism*, the *forgiveness* of all sins already committed, and *admission* into the Church of *Christ*, and all the *rights* and *benefits* thereof: So in the holy *Eucharist*, there is conferr'd also *forgiveness* of sins, and a *nearer* incorporating us into our Lord himself more intimately, and consequently a more *certain* hope and *confidence* of eternal life; by receiving himself into us, who is now become a *quickning* *Spirit* unto us, working by his *body* receiv'd (*the seed of immortality*) all things *necessary* or *useful* to our happy progress thither. Be pleas'd therefore to consider; Whether they, who acknowledg no other than a *spiritual* receiving, do not either quite evacuate the *power* and
effi-

efficacy, or at least *diminish* much and *weaken* the force of this *divine Sacrament*? And also, that whoever they are, who endeavour to *subject* or *reduce Religion* to the *Rule of Reason*, do not in effect *deny* and *despise* the *wisdom of God* declar'd in the *mystery of our holy Religion*?

Note Thirdly, That *Catholicks* trouble not themselves to *reconcile Religion to Philosophy*. Their endeavour is to understand the *true sense* of what God hath *revealed*; and to this purpose they make use of all the helps which others do, but principally depend upon what the *Church Catholick* and her *Doctors* from time to time have *receiv'd* and *declar'd*; i. e. how they, to whom our Lord committed his *Mysteries*, have from the beginning *believ'd* and *deliver'd* that *charge deliver'd* unto them; how the *practice* hath *interpreted* the *Law*; and how the *Holy Spirit*, by his Instruments the *Clergy* of the *Catholick Church*, hath continued it down to their time. Nor do they regard what either *private interpretation*, or what *Philosophy*, or *Principles* fram'd by men's *understandings* out of their *experience* or frame of *Languages* suggest. They leave these to them, who affect to diminish the *unfathomable* knowledge communicated to us by God in his *Revelations*; to *Arians*, *Socinians*, *Latitudinarians*, and other *Doctors of Sensuality*. But the *true sense of things reveal'd* being settled, they argue and reason thereupon as much as they please, according to rules natural to the Understanding, and perfected by the Art of Logick. The Rules and Artifice of Reasoning, I say, they use and approve; but such *principles* as are observ'd out of *Nature* and her *operations*, they subordinate to *Faith*. So that in strict and proper speaking, they do not oppose *Faith to Reason*, but only to *Philosophy*. For if the *intellect* be *rasa Tabula*, it can argue from nothing (tho Arguing and Reasoning be its chiefest work, to which it is naturally directed) but what it receives from without, either by the *Senses*, and *information of others*, or by *Revelation*, [except (which is very rare) that God by himself, or a good Angel, immediately illuminates the Understanding (as in foretelling things future or absent), or by means of some representation receiv'd by the *Imagination*]. Now tho the *expression*, *notification*, and *apprehension of things reveal'd*, is indeed convey'd to us in words comprehended by *sense*, yet the *thing signified* is not discover'd by the ordinary notions of *sensual knowledge*; but by the *Word and Spirit of God* revealing it; which doth not only

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represent more *objects* to the *understanding*, but also enlightens the *faculty*, and enableth it to discern *spiritual things* as much clearer than *Nature* teacheth; as a man can better discern by the light of the *mid-day Sun* than by the glimmering of the *Moon*; or in a *clear air* than in the *thickest mist*. The *outward sensible Word* is of *men*, and according to *humane speech*; but the *internal Word* is known to us only by *Jesus Christ*, who by these *ordinary sounds* (the *Holy Spirit* concurring with them) conveyeth to us the *great and otherwise incomprehensible mysteries* of our *salvation*; which are therefore trampled on and despised by the *worldly wise*, who reduce all our *knowledge* to, and measure it by *sense and reason*.

So then, it is not *reason* which the *Catholicks* oppose, but the *principles of reasoning* taken from *Aristotle*, *experience*, *humane testimonies*, *vain Philosophy*, and the like. To all which we prefer those *propositions* of that most *Sacred Religion* first discovered by our Lord *Jesus Christ* in his *personal conversation* here on earth, and after his departure continued and propagated in and to his Church by his holy *Apostles*, and their *Successors*, to the end of the world. Nor can it be said that these *propositions* or *principles of Philosophy* are more rational than those *de fide*, any more than the *principles* of one *Science* are more rational than those of another. As for contradiction of *faith* upon the account of *sense*, (which in effect amounts to the denial of *faith*), it hath bin so often and clearly answered, (particularly in the preceding short *Discourse*), that it seems needless to repeat it. In short, *sense* teacheth us not that this is (*v. g.*) *bread* or a *stone*, for this is an action of *assent* or *judgement*, (whether in the *imagination* or *intellect* it mattereth not,) which affirms or denies most frequently as it is accustomed without consideration; and erreth not, except where it too hastily assents against a *truer Proposition*; *i. e.* such a *Proposition*, whose truth is declared by or from a more certain *Principle*. As ordinary understandings conceive the *Diameter* of the *Sun* to be no more than of 3. foot; (their *sense* so informing them,) or that this is *bread*, which seemeth such: Yet are both these errors controlled, the one by *Demonstration*, the other by the infallible *Word of God* in his Church.

§. 4.

Those of the *present Church of England*, agreeing with the pretended *Reformed*, and contradicting their own *Predecessors*, accuse the *Catholick Church* of *Idolatry* upon three accounts. 1. For worshipping *God* before an *Image*. 2. Using towards *God* the *mediation* and

and *intercession* of the *B. Virgin, Angels, and Saints*. And 3. For *adoring* our *B. Lord Jesus Christ* in the *Holy Sacrament*. We here speak of the *last*.

1. *Adoration* consists partly in *internal*, partly *external*, actions. The *external* are for the most part the same in all Religions, Christian or Heathen; and are the effects and demonstrations of the *internal*: the sentiments and affections of the *Soul* either *naturally* or out of *custom* thus expressing themselves. Onely true Religion hath reserved *Sacrifice* as appropriated only to the *most High God*, and to no *creature* whatsoever. But the *Heathen* do not observe this. We shall not speak of it here.

2. All *actions of Adoration* must be either to *God*, or a *creature*, and the *internal actions* or *intention* are those which determine the *external* to the one or the other. Nor doth, nor can, any one know by the *external actions*, whether *God* or the *creature* be worshipped but by some *external* and *declared* interpretation of the *intention*. Therefore no man ought to *judge* of another man's *adoration* without such *interpretation*; and he that doth so, *sinneth*.

3. Whoever gives the *worship* due to *God* unto a *creature*; or, whoever in his *devotions* gives or attributes that to a *creature* which belongs to *God* onely, is guilty of *Idolatry*, as taken in a large sense. The *worship* due to *God* consists in acts of *faith*, [believing whatever he hath, or doth *reveal*, and by that regulating the *understanding*,] of *hope*, [trusting in *Him* alone both for the things of this and the other world, by this regulating the *will*,] and of *charity*, [loving *God* above all things, and all other things for *His* sake, by this regulating the *affections*.]

4. *Almighty God* may be worshipped in all *places*, and at all *times*: but it is required to worship him when we come into his *presence*, and where are performed actions more *solemn*, and appropriated unto him.

5. The *person* of our *Lord Jesus Christ* is to be worshipped with the *worship* due to *God alone*, because he is *God blessed for ever*: and the rather, because he is a *person* only as the *humane nature* is assumed into the *person of the Son of God*. Neither is he to be worshipped as here or there, but there is an *obligation* to worship him in the *Eucharist*; because he hath both by *himself* and his *Church* declared him to be there *present*. And tho he were not there present, yet is the *Adoration*, being by the *intention* directed to *Him* alone, and not to any *creature* present or absent, an act of *devotion*, and acceptable to him. And they who call this *Idolatry*.

try, commit a very great *sin*; depriving our *Lord* of his *honour*, condemning his whole *Church* of *Idolatry*, and consequently acknowledging that he had no *Church* upon earth; making themselves *judges of their brethren*; and imputing to them a *sin* which they utterly abhor, yet which cannot be known but by their own *confession*.

But, say they, *The Church in the Council of Trent hath declared, that we ought to worship the holy Sacrament.* (*Sacramentum*.) To which (tho so often answered) we say, that this word *Sacramentum* hath three significations: 1. It is taken for the *thing signified* only, *res Sacramenti*, the *body and blood*, or *person of our Lord*; and this is to be worshiped with *Divine worship*. 2. For the *signs, species, or visible accidents*, to which no other *worship* is due besides that *reverence* which belongs to the *instruments of holy worship*. 3. For both the *sign* and *thing signified* together; and thus understood the *Sacrament* is not properly said to be *worshiped*, tho improperly it may; because *part* of it, the *res Sacramenti*, is to be worshiped: and that which belongs to the *principal part* is ordinarily attributed to the *whole*; as a man *understands, thinks, argues, &c.* tho these be only the *actions of the Soul*. The like *distinction* serves also for the word *Host* (*Hostia*), which these *writers* seem to lay as a *stumbling-block* before the *ignorant*. For it is sometimes used for the *outward signs, species, or whatever is visible before consecration*, and is not to be worshiped; sometimes for the *Lord himself*, as in *Eph. 5.2.* who alone in proper speaking is to be *worshiped*. But having occasion, by God's blessing, in convenient time to speak more copiously upon this subject, we shall here add no more.

§. 5.

Thus have we briefly set down what we conceive necessary to explicate the *Doctrine* of the *Catholick Church* in this great *mystery*: sufficiently also, we hope, to *instruct* them who intend their *salvation*, who are not desirous a *lie* should be the *truth*, nor prefer their own uncertain *conjectures* against God's *Church*. Whom also we seriously admonish to beware of those *teachers*, who debate and lower the great *grace* and *mercy* of God communicated to us by our *Lord*, (who is made unto us *wisdom* as well as *justice* and *sanctification*;) by debasing it to their own *fancies*, which they call *reason*: as did all the ancient *Hereticks* and *Mahomet* himself, that great *false Prophet*. To take away all *mystery* out of *Christian Religion*, is to *vilify* it, and to *abolish* the virtue of *faith* and

and advancement of the *understanding*, and thereby also of *piety* and *devotion*. For it is no wonder, that those *sublime* and *holy* passions or operations, experienced by *devout persons*, are by such people *ridiculed*, to say no worse. For if the *Heroical acts* of *Faith* are denied and despised, it must needs follow, that those great favours bestowed by God upon his *best servants* must neither be *enjoyed*, nor *credited*.

But omitting these matters, let us proceed to examin some such few particulars in the *Replier's* Discourse, as seem to contain something *considerable*. For it would be too much abusing the Reader's *time* and *patience* to discover or reprehend all the errors of that *Pamphlet*, wherein I know not if there be any one period that is not *obnoxious*.

To omit the *first Chap.* containing nothing of consequence, we will take notice of the *second*, which seems to be to purpose. Our *Author's* chief design was to shew the *Alterations* of the Church of England, after her departure from the Church Catholic, both in *Doctrine* and *Practice*, taking this one Article as an instance in both. In this chapter the *Replier* takes notice of these alterations; and tho he would gladly deny them, yet is it a thing so manifest, that he rather thinks fitting to diminish them, and notwithstanding the alterations, to affirm that the Church of England never changed.

Little alterations he calls them, and yet saith they are the terms of her communion. Nothing certainly is little in the Church's forms, especially in our most venerable and solemn worship, and the very chiefest and most important service of God, even the only holy sacrifice of our Religion, and admitting us to, and feeding us at, his own Table: not little that Article, upon which they chiefly justify their departure from the Church, and by which they continually keep their subjects in disobedience unto, and alienation from, Her: not little, which contains the terms of the Church's communion; so that he who assents not to these, however differing (in their several seasons,) i.e. he that did not believe the Real presence at the first setting forth the Common Prayer-book, and he that did believe it at the second, was holden as excommunicate. Not little, to the disobedience whereof such severe Penalties were imposed both by Acts of Parliament, and Canons of 1603. Again, if so little, why would they for them change those of the Ancient Church,

Church, except it were for an extreme *itch* of *separating* from *God's Church*? the formality and essence of *Schism*.

Ib. *This design is impertinent*. No, it was the very primary intention of the *Author*, as is plain enough. But admit the *Church of England* hath wavered in her *Doctrines*, (as our *Author* proves irrefragably,) it follows, that she disclaims the authoritative conduct of her subjects, by whose *doctrines* (except they submit to so many *changes*) they can never be *secure*: and they who do *change*, cannot keep the *unity of the faith* which themselves *alter*: but are more like to *children*, *unconstant*, *uncertain*, *hurried* about with every new *blast of doctrine*, as a *powerful* person of a *different persuasion* or *interest* pleaseth to command. This is not the *end*, for which our *Good Lord* ordained the *Clergy* his *Successors*. In the beginning of *King Edward VI.* Reign, at the framing of a new *Common prayer-book*, was asserted the *Real presence of the body and blood of our Lord in the Eucharist*, (as hath already, and (by *God's* assistance) shall be more shew'd by and by.) In his latter end, this *doctrine* was changed to *Zuinglianism*. In *Q. Elizabeth's* time both were joyned in the form of the *Liturgy*, but the *declaration* against *Real presence* was omitted; which, in the *Rubric* in 1661, was lick'd up again. Likewise also the *Catechism* was changed. In *King Edward's* time the *Eucharist* was expressed in *Zuinglius's* notions; which in *Q. Elizabeth's* time were omitted, and in *King James's* time those for a *Real presence* inserted. The *Articles* also were new *modell'd*: the first that I can find were, towards the later end of *King Edward*, against the *Real presence*. *Q. Elizabeth* altered them again, leaving out those things seeming to her scandalous, and against the *Real presence*. And indeed the *Articles* were not framed to declare the *true doctrine* of Religion, according to the *word of God* interpreted by the *Catholic Church*, but for avoiding *diversities of opinions* [amongst themselves] establishing some sort of *consent*, and healing the increasing ulcers amongst the *teachers* of the *newly changed Religion*. Again, why doth she punish *Dissenters*? since her *self* dissents frequently from her *self*, and consequently hath taught that which is *false*. So who can have confidence, that in *believing* her *faith*, or *obedience* to her *commands*, he endangereth not his *salvation*. Even at this day the *Replier* and his *party* teach contrary to the *former learned men* of their own *Church*, and by their own *practice* confirm this *accusation* against their *Church*.

Adore

Adore the Elements.] Either the *Replier* knows that all *Catholicks* declare, (which none but *God* and *themselves* can disprove) that they detest the *adoration* of any *creature*, and of the *Elements* in the *Eucharist*, and then he voluntarily *calumniates* them: or he doth *not* know it; and then why will he undertake to confute *them*, whose *Doctrine* he doth *not understand*? The same absurd error of *local presence* of our *Lord* he every where goes about to *confute*, which the *Catholicks* disdain as well as the *Zuinglians*.

How impertinent to urge out of the Rubricks &c.] What new kind of *answering* is this, so frequent in the *Replier*! It is very unreasonable, yet proper to, and frequent with this *Replier*, that he should teach his *Adversary* what to say. It is an easy matter to *answer* what *himself* suggests, but not so usual to propose what he would confute. But to say somewhat to this also; the *Homilies* are not quoted, because they are of no *authority*, having bin set on foot (even as some of their own *Bishops*, disputing against the *Puritans*, have owned) only *pro tempore*, and to serve a *turn*. And what say the *Articles* of them, but that they contain *wholsom* and *pious doctrine necessary for those times*? But do not they also contain some *not pious, wholsom, or orthodox*? The authorized *Catechism* is clear enough for the *Catholick Doctrine*, as is proved, *Appendix I.* but he means *Nowel's Puritanical Catechism*; as also *Bradford*, and *Hooper*; of whom we know nothing but what *Fox* (a man of no authority) reports from themselves. He also is angry that *Cranmer* is not consulted, a man whose *character* is *truly* set out in *App. I.* as may be shewed in due time. For the present let it suffice, that we think him of no *authority*; as neither is *Burnet*. But is not the *Replier* in difficulties, when he can find no *Patrons* but such as *these*?

The Church of England hath always held a Real presence, so far as a real participation implies one.] But if there be no *real participation* of his *Body* at all, as this *Replier* afterwards every where confesseth, but onely of the *Benefits* of his *Sufferings*, then by his own *confession* there is no *Real presence*. But this being the main point of the *difference* upon which this *Replier* insists; let us search a little deeper. I say then, 1. That in the beginning of the *pretended Reformation* under *Edw. VI.* the *Doctrine* of the Church of *England* was, That our *Lord's Body and Blood* were *really* (by *really*, I mean, *essentially, substantially*) *present* in the

Eucharist. This is plain by the words of *Consecration*, and delivery of the *Sacrament*, where the very *form* of the *Catholick* Church was kept, only with the addition of such words as more effectually concluded it. The *Catholick* form is, *Corpus Domini Nostri Jesu Christi custodiat animam tuam in vitam aeternam.* The *English* was, *The body of our Lord Jesus Christ* (which was given for thee) *preserve thy body and soul into everlasting life.* When the *Common prayer-book* was sent into *Scotland*, this *Form* was re-introduced, and the other addition refused; which kindled a mighty flame in *Scotland*, they apprehending it to be *Popery*, as appears by *Bailly's Ladsenium autocatacrisis.* Now it cannot be imagined that the *Liturgy-makers* should translate the words of the *Mass*, and yet intend to give them a quite *different signification*, without giving any notice of it to the people: That the people, who had bin brought up to understand the *real body* of our Lord by *corpus Domini--custodiat animam tuam--* the next day should, hearing the same words in *English*, understand only the *real benefits* of *Christ's passion*, and not understand at all how these *benefits* could be eaten or given by the Priest, or how they were given for (rather than to) the people, as neither how they should preserve the Receiver's body. Truly our *Author* and the *Catholicks* have too great a kindness for the *Church of England*, than to impose upon her such an *abominable prevarication*, sufficient to drive away all men from her *communion.* But if the words were so to be understood, and no *alteration* intended, why should they in the next edition, within so few years, alter them after another *manner*, and quite *different intention*? But of this by and by. *2ly*, I say, that before the death of King *Edw. VI.* they altered their doctrine from a *Real presence* of our Lord's body, to *real effects* or *benefits* of his *Passion*, or somewhat like it, if yet they acknowledged any *benefits* at all: for in the *first* it was, *preserve thy body and soul* &c, which was a *real benefit*; but in the *second*, is none, but, *Do this in remembrance of Christ's sufferings, and feed on him* &c, but what *benefit* or *benediction* is received, is not expressed; for they altered all things in the *Liturgy* which might any way countenance the *benefits* of *real presence.* They kept indeed the words of *Consecration*, but gave over the handling the *Chalice*, *Patin*, &c, so that they left the words, without application to any *matter*, that every man might understand them as he pleased. Which was also the reason why they omitted the words of *delivery*, substituting, *Take and eat this in remembrance that Christ died for thee, and feed*

on him in thy heart by faith with thanksgiving. This, what? *indivium vagum*, or perhaps *nothing*, if nothing consecrated, as it seems; or perhaps *something*, but they know not *what*, as not being resolved of that *point*, but only that it was not the *real body* of our Saviour. This appears also by the *Rubrick*, by the *Articles*, and *Declaration*, all which are set down plainly by our *Author*, ch. 1. The 3^d *Alteration* was made by *Q. Elizabeth*, at her coming to the Crown. For she being, as is noted, zealous for the Doctrine of the *Real presence*, and divers of the *Clergy* then *Genevized* against it, they made another *change*, leaving out many things as the *second* had done out of the *first*, and some things established in the *second*, particularly the *Rubric*, and the *Declaration* in the *Article*; but in the words of *delivery* joyning both *forms* together. So that it was *dressed* for all *palates*, whether according to the *simplicity* and *sincerity* of the Gospel, I judge not. But those of the Church of *England*, who were less infected with *Geneva*, considering these things, broached a *new opinion*; That the *Body* of our Lord was indeed really in the *Eucharist*, but not with the *Symbols*, but to the *Receiver* only: and hereby indeed they saved the words of the *form*, but whether effectively, and according to truth, I refer you to the *first* of these *Appendixes*. In King *James's* time there seems not to be any considerable *alteration*, save that there was added in the *Catechism* a few *questions* concerning the *Eucharist*, entirely conformable to this *Doctrine* of the *Church of England*: which distinguishing the *benefits* from the *thing received*, they say that the *Body* of our Lord is there truly and indeed, and translate it, *vere & revera*. How *realiter* and *revera* differ, I know not; as neither why the *Replier* should applaud the Church of *England* for not using the word *really*, which rather seems a *confession* of her guilt of *Schism*: inasmuch as in those *doctrines*, wherein she agrees with the *Catholic Church*, she chooseth to abstain from her *terms*. The 4th *Alteration* was in King *Charles I* time, in the Book of *Common Prayer* sent down into *Scotland*, wherein most things were reduced to the *first* edition of King *Edward VI*. but was most barbarously defamed by the *Presbyterians* there for *Poper*y. But Arch-Bishop *Lared* did not intend any *Poper*y; but vainly imagined to settle a *Church*, neer to, but not conformable with the *Catholic Religion*, which was impossible; it being not a *plant* planted by our Lord, but of his own *policy*, and therefore was to be *rooted up*; or a *branch* torn from the *Vine* of the *Catholic Church*, and there-

fore *dead* and *unfruitful*. The last *Alteration* was at the *Return* of *King Charles II.* wherein was a contrary course endeavoured, a complying with the *Presbyterians*; a business somewhat plausible, but not according to *Religion*. Then was brought in the *Rubrick* against the *Real presence*. And tho' (as I have heard) the *Clergy* at that time made great *opposition*, yet when by an *Higher Power* it was *established*, they all *submitted* to, and *embraced*, it.

The Church hath always held a Real presence, so far as a real Participation implies one.] It is most certain, that if the *Body* of our *Lord* be *really* received it is also *really* present. But the *Replier* owns not a *real participation* of the *Body* of our *Saviour*, but a *figurative one*, of the *benefits* of his *Passion*; and those not *really*, but by *faith* only, which is only of things *revealed*, and things not *enjoyed*: besides, the reception is *oral* only, and not of the *benefits* or *effects*, but of the *bread* and *wine*, after which follows a *feeding by faith*, which is properly spoken neither of the *symbols* nor the *benefits*. That the Church of *England* never acknowledged any *other presence* is false, as hath bin shewed both in the precedent *Discourse* and *Appendix*; and if these *testimonies* be not sufficient, he shall have as many more as he pleaseth. But see his *Instances* p. 14. how a *real* reception may be of a thing *really* absent; *He that receives a Disciple, receiveth Christ*. But this is not a *really true*, but a *figurative*, expression; signifying, that he who receives a *Disciple*, shall be esteemed and rewarded as if he received *Christ himself*. The *Disciples* received the *Holy Ghost* *really*, if (as some *Doctors* think) the *Holy Ghost* descended upon them; if only the *graces of the Spirit*, (as is more ordinarily said,) it was only a *figurative* speech, and no *real* reception. A man receives an *inheritance* when he receives the *writings*, *livery* and *seisin*, &c. but here is nothing *really* received but the *writings*, or some other thing, whereby the *inheritance* is conceived to be given not *properly*, but by *common custom*, and *vulgar manner* of speaking, grounded upon *positive laws*, or *mutual compact*. A *Prince* receiveth a *Kingdom* *really*, if he be *present* in and to it; but if any *other way*, he receives it not *really*. It is no news that the word (*receive*) is sometimes used *figuratively*, and in divers manners, but the word (*really*) is not *figurative*, nor being applied to *receive* suffers it to be taken *figuratively*. And so the *Church* hath always understood it, *i. e.* both that *receiving* and the *received* were *true*, and *real*, and not *figurative* only: and it is hard to con-

conceive that our *Lord* in the last and most solemn *mystery* of his whole life should make use of so *dilute* and *improper* an expression.

Pag. 5. It is easie to assign good reasons for the Alterations. Be it easie; neither himself, nor any else (that I have seen), have given such good reasons. He refers us to Dr. *Burnet*, *Foxes* and *Firebrands*, &c. dirty Pools which himself also had fished already, and found nothing. 'Tis said first, That it was not thought fit to cast off *Superstition* all at once. *Superstition*: then that ancient Form was, which notwithstanding had remained so many hundred years already, and the *whole Church* for all that time was guilty of *Superstition*: But the *new Form* (establish'd by a few partial, or also ignorant persons) was void of *Superstition*. But if they chang'd the former because of *Superstition*, what made them so often change the other? *Heresie*? But how came it to pass, that they tolerated *Superstition* so long? Must *ill* be done, that *good* may come of it? But why would Q. *Elix.* introduce *Superstition* again when once ejected?

Again, 'tis said, That the *Alterations* were *lawful*, because not against *Scripture*, and in that the Subjects ought to acquiesce, not regarding the prudence of the Changes; for which the *true reasons* are only guessed, but *political ones* may be seen in *Burnet*, &c. It seems the *Reformers* guided themselves, not by *Religion*, but *Policy*; an evil ingredient in Church-matters. But neither indeed were they either *political*, *expedient*, or *lawful*. For certainly it was not good *policy*, 1. To introduce such a *division* into the Nation, which at the beginning rais'd Commotions and Civil Wars in several parts of the Kingdom. 2. To introduce Antimonarchical Principles, and such Opinions as manifestly oppose the Kingly Government: By unHINGING their Consciences, and diminishing the Power of the *Clergy*, [which as long as it was incorporated into the rest of the great Body of the *Church*, did, and would always have been able to maintain the Power of the King:] and setting up the Power of the *People*, making them Judges of *matters of Religion*, thereby exempting them from the Government of the *Clergy*, by whom they *might be*; and *were* kept in Obedience to *God* and their *Sovereign*. Nor were the *Alterations* *lawful*, because not made by the *lawful Ecclesiastical Magistrates*, or agreeable to the rest of *God's Church*; but an erecting an Altar against an Altar; a *Sacramentary Zuinglian Table* against the *Altar of God* in his Holy Church; and

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consequently made a *breach* upon the *Unity of the Church*, and exposed those who consent to them to the great wrath of Almighty God, and hazard of their own Salvation.

Another Argument of the Change of the *Doctrine*, was the Omision of divers Ceremonies, very significant of, if not necessary unto, the *perfection* of this *Sacrament*. As first, The omision of taking the *Bread*, or *Patten*, into the Hand of the *Consecrator*; being in it self an *application* of the *words of Consecration* to the matter proposed. To this the *Replier* saith, *That the Nature of the Action implies the Ceremony of the Handling the Patten and Chalice*: Therefore more the shame of them who made it *not necessary*, but left it *indifferent*. Then, 1. The omitting of them denies a *Consecration*. I say, If that Ceremony was *omitted*, or *not enjoined*, 'tis very probable, that neither was *Consecration intended*, or *believed*; which secondly, to be the *intention* of the Framers of the *second Liturgy* is very likely, because they omitted the words, *The Body of our Lord Jesus Christ*; as also because they chang'd the Form into, *Take and eat this, individuum vagum*, something or nothing, *Consecrated* or *not-Consecrated*. Tho indeed our *Replier's* Opinion seems to dislike the word *this*, and thinks it should rather be *these* Benefits, which neither can be *eaten*, nor *consecrated*, nor require any *symbols*. But he saith these Ceremonies were practis'd by divers, but he instanceth only in Bishop *Jewel*. Mr. *Rastal's* testimony he groundlessly denies. For we know, that in the late times, till it was re-commanded by the *Rubric*, few practis'd it, or indeed regarded it as a thing of Consequence. Which doubtless was the reason of that Command in the Margin; it was recall'd into use, because difused; and the *Replier's* Reason insufficient.

P. 6. *Gloria in Excelsis Deo*, and *Benedictus qui venit*] are two Hymns; the first plac'd in this part of the *Mass* (as is commonly said) by St. *Telephorus*, the Ninth Bishop of *Rome* from St. *Peter*, and was the *Congratulation of the Angels* for the *Lord's* coming into the World; as the *Benedictus* was for his Triumphant Entry into *Jerusalem*; both most properly applied to the beginning of this *Office*, as rejoicing for his coming to be *present upon the Altar*. Such *universal, ancient, solemn parts of God's Service* were not omitted by *chance*, nor would they have been so, had they not contain'd an Argument against the *new-devised Absence of the Lord from his people*.

The

The *Sanctus, Sanctus, Sanctus*] was not anciently call'd the *Trisagium*, but *Hymnus Angelicus & Victoralis*. The *Trisagium*, was *Sanctus Deus, Sanctus fortis, Sanctus immortalis*; not so much used in the *Western* as in the *Eastern Church*, which was sung when the *Priest* approached the *Quire, v. Menardum*. To which some add after *fortis*, some after *immortalis*, *Qui Crucifixus es pro nobis*. And they (as most of the *Asiatics*) who apply'd the Hymn to our Saviour, meant no harm; but they who attributed it to the *Trinity* (as the *Constantinopolitans* and the *West* generally) condemned it. But this only *obiter*, as also that concerning the *Receiver's* answering *Amen*; which as our *Author* proves by irrefragable testimonies (were it worth the pains to vindicate them) not to have been an answer to a *Prayer*, but an acknowledgment of our *Lord's Presence* there. We will add notwithstanding what we find in *St. Ambrose's Works*, l. 4. c. 5. *de Sacramentis*, *Non otiose, cum accipis, dicis, Amen. Jam in Spiritu confiteris quod accipias corpus Christi. Dicit Sacerdos, corpus Christi, & tu dicis Amen, i. e. verum est. Quod confitetur lingua teneat affectus*.

The omission of these words [these Holy Mysteries] might be purely accidental] And might not be so. For they have a signification contrary to the Opinion of the *Reformers*, and all other deniers of the real presence of our Lord; nor can they find any mystery in taking, eating, a Morsel of Bread, and a Sup of Wine, and remembering our Lord's death and sufferings; and then by faith feeding upon him not receiv'd: This perhaps is a mystery, for I do not understand it.

P. 7. No fault with the second Form] Faulty enough certainly, because contrary to the former Book (which to prove was the *Author's* chief intention), and consequently from that of the *Church of Christ*. 2. Because either non-sense, or to most unintelligible, either what is meant by *this*, or by feeding on our Saviour's benefits by Faith.

P. 8. These words---that these thy Gifts and Creatures of Bread and Wine may be to us the Body and Blood of thy dear Son, in the Reformation of the *Liturgy* were left out, because manifestly owning a real change; and were not restor'd in *Qu. Elizabeth's Liturgy*. For She (probably) could not examine all the Alterations

tions by her own self; and her Bishops, being inclin'd to *Zuinglianism*, did not willingly restore any thing against their own Opinion. Afterward Archbishop *Laud* restor'd it in the *Scottish Liturgy*. For which he was severely censur'd by *Baily's Laudensium Autocatacrisis*. This being, as he saith, a notable Argument for *Transubstantiation*; at least for the *real presence* to the *Receiver* it was. Tho it is most certain, the Archbishop did not incline to defend *Transubstantiation*, but only the *real presence* to the *Receiver*, according to the Doctrine of the Church of *England*, mis-understood by that *Puritan*.

Pag. 10. *Dishonestly or ignorantly worded.*] False. They are natural Deductions, or rather Propositions almost *verbatim* taken out of the *Declaration*; whereas those the *Replier* (after his new way of *answering*) would rather have them modell'd into, are *Nonsense*.

Pag. 11. *Calvin* and *Beza* are mentioned, because by them were the *English* Reformers much directed; tho our *Author* doth not ty himself up to speak only of the Church of *England-men*. The *Author* makes use of *Conciliators*, as being less biassed, and therefore better disposed, to understand the truth, and obliged by their design to a more accurate examination of the *Doctrines* of both parties, and a more strict declaration of them; as being assur'd to be opposed by *both parties*. Mr. *Thorndike*, he saith, had in this matter *opinions of his own*, agreeable neither to the *Catholic*, nor Church of *England*. The like he saith of our *Author* p. 1. I am afraid the fault is not in the *object*, but the *organ*; his endeavour to blast so learned a person, shews him to have bin rightly *quoted* by our *Author*. But why should I spend more pains to vindicate the opinions of the Doctors of the *English Church*, which is sufficiently performed in the *discourse*, in the History of the *English Reformation* from §. 148, and by the *Discourse* here newly printed, and the *first Appendix* to it.

Pag. 12. The *quotations* out of Dr. *Taylor* are most true; but if that Doctor was not constant to *himself* or his *own opinion*; or if by *forgetfulness* he speaks one thing in one place, and otherwise in another; or if he did not thoroughly understand the *difference*, and therefore vented many *undigested* and *incoherent* notions, (as
he

he seems to most men to have done;) what is that to us? May not we make use of the *good wheat*, because *tares* are mingled with it? Yet I do not remember that he any where sustains, (as our *Replier* doth,) that *the Protestants may use the same terms as the Catholicks, and yet in a quite different sense*. But are we come in this great question, to *may use* the terms of the *Church* in a quite different notion than *Antiquity* and the *Church* hath and doth still use them? but let them use them as they please, only they should give notice of their *meaning*, and tell the world that their words are like *Jacob's*, but their *intention* like *Esau*; and so plainly confess their *heresy*, and not seek to cover it with such sorry fig-leaves.

Pag. 13. Of those (to say no worse) *irreverent expressions* of our receiving the *dead body* and *dead blood* of our *Lord*, let the *Replier* and his *Capernaits* enjoy the honour: we content our selves to believe and know, that our *Lord* (in this *Sacrament*) is become to us a *quickning Spirit*. How our *Lord's body* now glorified is *received* by us, as representing his *death* and *sufferings*, is sufficiently declared in the precedent *Discourse*. Let it suffice here, that we receive it by the hands of his *Priests*, united to him in this *office*, as Himself offereth it to the *Father*, the only true and acceptable *sacrifice*, in the heavenly Temple; and whereof, we invited to God's own Table, are partakers, as of the *Sacrifice of peace and reconciliation*. The *same body*, which was immolated whilst upon earth, remains (tho now *glorified*) till the end of the world; when they that *pierced*, or *deny*, or *disbelieve* his words, shall with shame and everlasting remorie *look upon him*.

Pag. 14. There is as great a difference, (especially concerning the *real presence* of our *Lord*) as the *Catholicks* charge them with all. Those, truly called, *Protestants* assert *Consubstantiation*. The *Zuinglians* or *Sacramentaries* (to whom our *Replier* joyns himself) no *real presence* of our *Lord's Body* at all, but of the *benefits* only of his *Passion*. The Church of *England* and her *Doctors* say, that the *body* and *blood* of our *Lord* are *really*, and not only by the *benefits* and *effects*, received by us. These things are plainly said in the former *Discourse*. What is the meaning of our *union* and *communion* with *Christ's glorified body*, and how this is, or can be performed or imagined according to our *Repliers* and the *Zuinglian Scheme*, I confess I cannot understand; how

according to the *Catholic* doctrine, is explained before. **The I** know also the *Zuinglians* do pretend to such *benefits*, and all others, tho they do not expressly own a *real presence*.

Page 16. *So much for the use of the word Really.*] He hath blundered a long time upon the notion of *Really*; how it signifies, how used, how it *may be* used by the *learned* &c. as if the word used so many years by the *Church*, should stand or fall to his *may-bees*, and sorry conjectures: at length he saith, a *thing* may be *really present* two ways; *Physically*, and *Morally*. Where ranks he a *Divine presence*, a *Spiritual presence*, besides many other sorts of presence? *A physical presence is a local presence.*] Not, if we speak of a *spiritual body*; not, if we speak of a *miraculous presence*, effected by the power of Almighty God. *A Moral presence is called Sacramental.*] This is a confession of his own *novel*, and therefore of a suspicious interpretation. The *Church* used *sacramental* for *real*, as opposed to receiving by *faith*, as is said before. But what is it to be *morally present*, if not that a *moral entity*, (as *grace*, *holiness*, &c.) are present? The *benefits* of our Lord's *Passion* are present to, and enjoyed by, us; but what is this to the *real true presence of his Body*? But neither are these *benefits* given us in the *Sacrament*, but only are apprehended of us by *faith*. In summe, this *Replier* seems to flutter, as if he were fast limed; partly, by the constant doctrine of the *Church*, and a desire to seem no *Zuinglian*. Wherefore he heapeth up such a parcel of insignificant words, and distinctions, that it is lost time to examin them. *There is a real presence of a body which is always local.*] This is false, as is shewed before. *There is also a spiritual and virtual presence.*] Distinct from *real* and *moral*? *Spiritual* we acknowledge as before, but this is *real*, and not *virtual* only; and what is *virtual*, if not the *effects* of our Lord's *Passion*? What are all these to the *real presence* of our Lord's *body*, the only question?

Page 17. At last he sits down with this conclusion; that if rightly understood it is not material what *Adverbs* we use; we may say it is *really, essentially, corporally present*.] I had thought it had bin the custom, and necessary to express the *Church's doctrine* in her own words, and not to have used the *known words* of the *Church* in an *arbitrary signification*. This is *facere quidlibet ex quolibet*; or a most horrible equivocation, mental reservation, or
mare-

material elocution; with which at another time he will raise much dust; not remembering his own doctrine, that we may put what *signification* we please upon *usual words*; a *salvo*, which at once takes away all veracity, and the use of language. I am weary of this *confusion* as well as himself, and therefore he sums up all thus. *The Papists always acknowledge a local presence.* The contrary whereof is true. For the *Papists* never acknowledge a *local presence* of the *body* of our *Lord* in the *Eucharist*. And we *Protestants* (whatever term we use) mean only a *spiritual and virtual presence*, and explain the term (whatever it be we make use of) to that effect.] Is not this making the real presence of our *Lord* only *figurative*, and *Zuinglianisme*? Answ. No.

Pag. 18. For we do not hold that we barely receive the effects and benefits of *Christ's body*; but we hold it really present, in as much as it is really received, and we put in actual possession of it.] Well then, the *Body* of our *Lord* is really present and received. Answ. No. Whatever we say, we mean only a *virtual presence*.] Which is indeed only a *figurative presence*, and is owned by the *Zuinglians* and *Figurativists*; and which the *Replier*, seeking to avoid, really condemns; as the *Church* hath done in those two or three, who in the course of so many centuries, set abroad such or the like opinion. Let the *Replier* also take notice, that *Zuinglius* doth not deny *eating by faith*, or in a *mysterious* and *ineffable* manner, by which mist of words the *Replier* in vain thinks to pass for *orthodox*.

Pag. 20. Stumble.] No, it is the *Replier's* cavil. The *Rubric* faith not, as he pretends, a *true natural body* cannot be &c but, it is against the truth of a *natural body* to be &c, which is not very good sense, (we not knowing what a *false natural body* is,) except the meaning of it be, that this Proposition, *A natural body can be in several places*, is not true, which is the very same which our *Author* faith.

Ineffable mystery.] The *Replier* dare not deny that the *Divines* of the *Church of England*, as well as those of the *Catholick Church*, acknowledge the presence of our *Lord* in the *Eucharist* to be a *mystery*: but faith, they acknowledge our union with *Christ* to be a *mystery*; which is not opposite to the other, tho indeed it is too *mysterious* to know how this *Union* follows from his *Doctrine*.

Opposite and contradictory.] To perswade the Reader that our Author alloweth *contradictions* to be true, he leaves out the word *seemingly*, as also §. 21. *which seemeth to us to include a contradiction.* Take notice therefore, that no *Catholick* affirms, That God can make two *contradictories* to be true, and that there is no *contradiction* in their doctrine of the *Eucharist*. But they believe it to be plainly revealed by our Saviour's own words, and St. Paul's. (v. foregoing *Discourse*, p. 18.)

Pag. 21. *The doctrine of the Trinity doth as much violence to Philosophy as Transubstantiation.*] But *Transubstantiation* is a *contradiction*.

Pag. 25. Bishop Andrews's famous saying, (which the *Replier* would falsely translate or interpret;) *The real presence which we hold, is as real as the corporal which the Papists hold.* Which Proposition is both false in it self, and falsely father'd upon Bishop Andrews. For they who believe only a *figurative presence*, believe not so much as they who believe a *real* also. For it is to say, That he who believes a *real absence*, believes a *real presence*.

Pag. 27. Marg. *Christ was made in all things like to us.*] In his *Incarnation*, that we might be made like to him in his *glorification*. In his *Incarnation* a *natural* body, with the like imperfections, sufferings, &c. in his *Glorification* a *spiritual* body.

The Heavens must contain him.] The word is not *contain*, but *receive* him. That his *body*, which is not now endowed with *natural* properties, but *spiritual*, is in Heaven, no *Catholick* denies, for that would be against the Creed. But they say, that he is both in Heaven, and in the *Eucharist*: or else what needs all this discourse about his being in *several places at once*.

Pag. 28. *Would he not wonder that St. Austin.*] Our Author's quotation out of St. Austin, *de cura pro mortuis*, is true and pertinent. Our *Replier* himself p. 29. seems not to dare affirm, that a *Spirit cannot be in several places or ubi's*: but if it be a *contradiction*, St. Austin needs not enquire; if not a *contradiction*, neither is it for a *spiritual body* to be so. So that it matters not, whether the *Martyrs* bodies are spoken of by St. Austin. Nor doth the quotations brought by our *Replier* out of St. Austin *Ep. 57. ad Dardanus*, nor that of *Tract. 31. in Johau.* in the least contradict the doctrine

doctrine of the Church. But that in *Tract. 30. in Job.* is perfectly against the *Replier*. For after that *S. Austin* had said, that *our Lord was in divers places* (in heaven and earth) *in his life time, by the omnipotence of Almighty God*; he saith, that *homo, indeed, secundum corpus in loco est, & de loco migrat; & cum ad alium locum venerit, in eo loco, unde venit, non est.* He speaks here of men in this natural state, which is most true, if no miracle interposed; but concerning our Saviour he had said before, that *he was whilst upon earth in heaven also by the power of God.*

Pag. 29. *A contradiction for a body to be locally in one place, and really received in another.*] What the *Author* saith is most true; what the *Replier* substitutes, is neither the *Author's*, nor common, sense. But it is most certain, that to say the real *substantial body of our Lord is only in heaven*, and the *same body to be really received upon earth*, is as much a contradiction as to say; *the natural, essential body of our Lord is really in several places*; which is none at all.

Thus have I with very great *tædium* justified our *Author* against the *Replier*; what remains, is either repetition of what is said before, or concerns the subject of *Adoration*; concerning which, if it please God to continue our strength, we shall not be long in his debt.

Corrigenda.

Corrigenda & Addenda.

Pag. line.

11. 20. p. 54. 72.
18. 28. to body.
28. 2. *dele* (in the quotation set down above p. 50.)
34. 35. Obs. 3. p. 13.
51. 28. p. 49. 50. the places.
52. 14. before, p. 35.
54. 4. *dele* p. 123.
54. 23. opinion p. 69.
64. 13. *Christus non jubet.*
71. 6. &c. See p. 60.

Pag. line.

71. 19. observation p. 19.
21. *cross*] p. 75.
80. 17. taken passively
87. 23. quotation p. 48.
94. 29. made p. 45.
108. 19. of *Suarez* p. 105.
110. 24. above, p. 102.
129. 33. there confusing it
133. 1. comes more peace
148. 13. Bishop *Poinet*.
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